



God wooing his Church:

Set foorth in three godly
Sermons.

*By William Burton preacher
at Reading.*



L O N D O N

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HOCHOI

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The first Sermon.



IEREMIE Chap. 3.

Verse 14 O ye disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a citie, and two of a tribe, and will bring you to Zion.

Verse 15 And I will giue you Pastors according to mine heart, which shall feede you with knowledge and vnderstanding.

THese wordes be part of an Exhortation begunne in the 12. verse of this chap. and made to the captiue Israelits in Asiria in the 9. yere of Hoshea king of the ten tribes, as appeareth in 2. King. 17. 6. And it groweth vppon a complaint against Iuda, because that Iuda did not profit by the iugements of God vpon Israel: which complaint being ended, the Lord here commandeth the prophet to labor with the ten tribes that were in captiuitie, that they might profite better by those afflictions which were

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vpōn them, and by timely and hearty repentance to turn vnto God, which if they would yeeld vnto, the Lord doth also promise for his part to forget all their sinnes past, and to place them in their former estate of libertie againe.

This Scripture hath two partes; an Exhortation, and a Promise. In the Exhortation there are two circumstances to be considered of: the first is of the persons; the second is of the matter subiect. The persons be two-folde, exhorted, and exhorting: the persons exhorted are the captiue Iewes described in the two first wordes, *disobedient children*. The persons exhorting are also double, the Lord by *Jeremy*, and *Jeremy* in the name of the Lord; and that appeares in these wordes [*saith the Lord.*] The matter subiect is two-folde; first, what it is that they are exhorted vnto, in these wordes, *Turne againe*: secondly, a reason why, in these wordes, *For I am your Lord*.

In the manner of speaking to the persons exhorted, doth notably appeare the singular wisdom, and vnspeakeable mercy of God. Gods wisdom appeareth in ripping vppe of their sinnes, before he exhorteth them to repentance: Yea that he may bring them to repentance for their sinnes; he saith not simply, *O my children, turne againe*, lest they

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should take an action against *Jeremy*, for im-
 peaching their credit: but he saith, O ye diso-
 bedient children, that so hee might conuince
 their consciences, stop their mouthes, and
 take away all occasion of boasting. From this
 wise course of wisdom it selfe, in calling
 men to God, both the minister of God, and
 euery christian brother may learne this pro-
 fitable lesson; that the readiest way to bring
 men from their profanenesse to true repen-
 tance, is first to conuince them of sinne, and
 then to exhort them to repentance. Many
 cry repent, and amend, thundering out the
 iudgements of God against the people: this
 ought to be done; but if we do not first shew
 them what is amis, they wil say as the proud
 Iewes said to *Malachie*, *What haue we done?* Mal. 3. 13, 14.
 But let *Malachie* tell them what their words
 are, and then they wil blush for shame. Then
 will *Felix* tremble, when *Paul* preacheth of A. 24. 26.
 righteousness, temperance, and iudgement to
 come, all which do concerne him. Then will
Dauid confes his sin, when *Nathan* shall lay 2. Sam. 12. 7.
 the parable close to his conscience. Then is
Nabal stricken as a stone, when *Abigaile* shal 1. Sam. 25. 37.
 wisely watch hir time, and tell him of his
 churlishnes. Then will the Samaritane wo-
 man leaue hir scoffing, when Christ shall Iob. 4. 19.
 come home to her conscience. Then wil the
 ten tribes returne (if euer they will returne) A 3

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When *Jeremy* shal summon them before gods iudgement seat for disobedience. And then may the Preacher look to profit by his publike doctrine; and the brother by his priuate counsell, when first they shal proue to their consciences, that of this and that sin they are guilty.

Secondly, from this wisdom of God, we learne that it is lawfull and necessary for the minister of god somtime to vse sharp words, if he meane to do any good. specially when he hath to deale with men whose faces are of brasse, whose necks are of yron, whose harts are of flint, and whose consciences are scared vp with an hote iron. And yet he is not alwayes to lay on load, but sometime (with *Paule*) to doubt whether hee should come with a rod, or with the spirit of mildnesse; & as he shall perceiue them either obstinate, or tractable, so to make the edge of his reprehension blunt, or sharp; as he seeth his Stil to drop, so to quicken or slake his fire; and so to straine, or let downe the strings, as that neither by too much straining, or too much loosening, they be brought more out of tune then they were before.

Againe he is not to handle all alike, but to remember that as all the strings, of an instrument are not alike placed, alike natured, alike sounded, nor all strained alike, nor all

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out of tune alike, and that according to their place, quantitie, and qualitie, euery one must more or lesse bee strained, so it must be among men. The magistrate is to be reprobued, but with great reuerence, and singular modestie. The minister is to be reprobued, 2.Tim.5.1. but as an Elder. The elder sort must be reprobued, but as fathers. The yoonger sort must be reprobued, but as children. And euery one according to his place and calling must be dealt withall.

Againe, if two be fallen into one and the same sinne, he is wisely to obserue how they came down, & warily to put a difference betweene the one and the other. The one may fall by weakenesse, the other of wilfulness, the one of ignorance, the other of malice: the one therefore with lenity, the other with seueritie must be proceeded against, alwaies tempering his speeches according to the nature and dispositions of persons with whom he hath to deale, and according to the qualitie and quantitie of the sinne against which he dealeth: examples hereof we haue not a few in the scripture. Christ will not breake the brused reede, nor quench the smoking flaxe, but the rebellious hee will batter in peeces, like a potters vessell. *Moses* was the meekest man on earth, yet none more angry with *Aaron*, nor more seuerer against *Idola-*

Mat. 12.20.
Pla. 29.

Num. 12.3.
A4
Deut. 32.6.

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26.28.

4.19.

2.11.14.

1.113.10.

tors then he. *Paul* will perswade *Felix* to become a christian, and will conuey himselfe into the bowels of the Gallatians to winne them to Christ, but hee meaneth to take vp *Peter* for halting, and to pronounce *Elimas* the verie child of the deuill.

As this doctrine was alwayes profitable, so neuer more needefull then now, when there be *quot homines tot sententia*; how many men, so many minds. Some would haue the preacher speake alwaies alike, and that of nothing but of mercy and saluation, to prophesie of new wine and strong drinke, but in no case to awake them out of their sins. Some would haue him alwaies to bee thundering out the iudgements of God, and to minister nothing but bitter purgations, as though all men were sicke at once, or of one disease, or of one cause. Some againe can abide neither piping, nor mourning. If the minister reprove their sinnes, they call him a busie controlour: If he shall applie the word to the conscience, then, who made him a iudge? If he denounce the iudgements of god, then he fraieth his audience. If he standeth aboue his houre, thē he is tedious. If he entreat friendly, then he is glad to curry fauor. If he be sparing in reproofe, thē he is afraid to displease. If he speake learnedly, then he is too deepe. If plainly, then he is no scholler, but if he

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will sooth them vp with an *Omne bene*, or a *nihil dicit*, then he is the best church man that euer they knew.

Thirdly the Prophet telleth the Iewes of their disobedience, that so hee might make them more fit to returne vnto God, being first humbled with the sight of their sinnes, to teach vs, that in all our reprehensions or admonitions, we must seek the good of our brother, and the glory of God; as *Iohn* the Baptist called the Pharises and Sadduces a Mat. 3.7 generation of vipers, not to make them desperate, but fruitful in the workes of repentance. And surely (good brethren) then is there hope of doing good by sharpe censures, when men may see that they are not censured of malice, or to make them odious, or for some other sinister respect, but of conscience and loue, seeking therby the good amendment of our brother, and that we are no whit glad for their faults, but rather grieved at their falles. And if this rule were alwaies obserued, amongst all those to whome the censures of the church are committed, I doe not doubt but that much more good might be done, then is done; but if men shall see that their censures (whatsoever they are) proceede not from a hatred of sinne, nor a conscience and care to amend their brethrē, but either of stomack to reuenge their own

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quarrelles, or from a couetous affection, to maintaine their own gaines; alas, how should they be regarded as they ought? Nay, howe shoulde the kingdome of Sathan bee ouerthrowen, when the golden iudge giueth sentence? Howe can the right marke bee hit, when a wrong marke is set vppe to bee shot at? and howe can the Church bee terrible as an armie with banners, when the leaders of the army shall turne their swords points against their owne souldiers: but this may suffice for the wiselike of God in mentioning their finnes, before hee calleth them to repentance, in this first word *disobedient*.

As the first word is a most euident testimonie of Gods wiselike, so is the second of his mercie; for lo, he calleth them still by the names of children. Oh loue vnspeakeable, that cannot so forget the workmanship of his owne hands, but albeit they had most shamefully abused his maiestie, yet still offereth to be their father. He ceaseth not to try them by afflictions, to call them by his prophets, to draw them by his spirit, to wooe them by his benefits, to pardon them in his mercie, and to receiue them into his wonted fauour againe. Thus wee see that our God will not alwaies be chiding, neither will hee keepe his anger for euer, but as a father pitteth his children, so hath the Lord compas-

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sion on all those of whose returne there is a¹ **Applicat.**
ny hope. This doctrine will stand vs in stead
many waies; first the papist may learne from
hence, that the Lord doth not deale with vs,
according to our deserts, but according to his
merits in Iesus Christ. Secondly from hence
the afflicted conscience (that groneth vnder
the burden of his sinnes) may fetch comfort
against al the firy darts of Sathan, when hee
shalbe surely perswaded that in Iesus Christ
the partition wall is broken downe, and the
hand-writing fastened vnto his crosse, and
therefore, that al his sinnes shall not be able
to ramper vp the gate of Gods mercie a-
gainst him. Thirdly this teacheth vs, that if
any be fallen by infirmitie, wee shoulde doe
what wee can (with the spirit of brotherly
loue, & long suffering) to restore him again.
And good reason, for if we be bound by the
law of God to helpe vp a beast vnder his
burden, much more our brother; but alas,
how strange is this amongst vs? If a mans
foote hath slipped neuer so little, especially
if hee be a good man (and who can say his
heart is cleane?) profane men are ready to
exclaime of him, but neuer labor to reclaim
him; neuer remembring what our sauiour
Christ said when he wrote vpon the ground, **Iob. 3. 7**
but forgetting themselues to be laden both
with moats and beames, they do as dogs do,

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which (when one is in disgrace) run al together after him with open mouth and ful cry. Now if the Lord shuld thus hotly pursue vs, as we do our brethren, what should become of vs? Fourthly, this gracious example of our heauenly father, dealing so mercifully with his disobedient children, cōdemneth the vncharitable practises of three sorts of men: the first sort is the Papists, whose fingers are dyed of a sanguine colour in the bloud of those men, which haue but transgressed the dirtie decrees of an Italian priest; & yet these gnat-strainers, and camel swallowers, bewaile the want of loue among vs: secondly it meeteth with an abuse in church gouernours, who vse sometime to make out excōmunications for fees, for trifles, and matters of small importance, as though the greatest censure of the church and the greatest iudgement next to the generall iudgemēt may be dallied withal, and so farre abused, as thereby to cut off, & cast out members of the church, to sathan at mens pleasures. Our good God casteth not off his people, no not for disobedience, but still admonisheth them, and taketh them for his children, so long as there is any hope of returning: thirdly it meeteth with the rash & furious dealing of Brownists, who (for some defects and blemishes) cast off the whole church of God in England for no apparant

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church of God, which is more then they ought to do for two causes. First, thogh disobedience be (as it is indeed) as the sin of witchcraft, and who is not disobedient in many things? yet so long as they cānot challenge vs, for apostacy, as we may some of them, and so long as there is any life of the spirit at all in her, she is not to be laied out vpon the colde ground. But soft a while: though she hath not all her ornaments according to the word of God, yet she doth not refuse them, if she might lawfully come by them; but is readie to receiue them whenloeuers shee may lawfully obtaine them. In the meane time shee Ezech. 9. 4 mourneth for her wantes, and seeketh a redresse as she may, and sueth as she ought, and therefore no doubt is marked on the forehead for the deare spouse of Iesus Christ, so long as shee holdeth the foundation in him. But suppose that the church of Englād were proued as the church of Rome, a very harlot, and were adiudged for her continuance worthy to be put into the black book of excommunication, (which God forbid) yet for them to be their owne caruers and bailifes, is more then they ought, being but priuate 1 Cor. 5. 4 men: and this is certaine, that no particular congregation, much lesse a priuate person may excommunicate a whole church.

Lastly, inioyning these two words together.

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ther, wee are taught to censure sinne in all men, but yet to iudge charitably of all. And on the other side to iudge charitably of all, but so as we winke not at sin in any, for that were to hate our brother. And this are wee taught here, while God calleth them disobedient; yet still children: and children, but yet disobedient. Many thinke that wee hate them if we tell them of their sinnes, taking those for their best friends, which do alwaies sooth them vp in their sinne, but these men are much deceiued; for the reproofe of a friend is better then the kisse of a flatterer; yea, if *Shimei* an enemy shall raile vpon *Dauid*, though that bee *Shimei* his sinne, yet it may be and ought to be *Dauids* benefit. Again, the sweetest words to the eare, are not alwaies the wholesomest to the heart: no, the bitter pill is better to purge, then the sweete perfume. The boisterous wind will make a man hold his garment fast about him, when the gleaming sunne will make him put off abto his shirt. The thunder and lightning doe more purifie the aire, then the calmest day in summer. The greenest herbe doth often couer the foulest road, where the water is stillest, there is it deepest; the fairest garment doth often couer the filthiest carkas; when the baite is most in sight, the hooke is least suspected; the friendliest kisse

L. 17. 17.

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in shew, is sometime but treason in substance; the Bee hath hir honey, so hath she a sting, and the one shal wound more then the other shall heale; when *Herodes* courtiers shal crie to *Herod*, Oh the voice of God, not of man, then must *Herod* come downe with a mischief; when 400. false prophets shall say to *Achab*, go and prosper, then must *Achab* looke least to thriue, neither shal he returne in peace: and so much for the persons exhorted, in these words, *O ye disobedient children.*

The persons exhorting are, God by *Jeremy*, and the prophet in the name of the Lord, and this is of force also to enforce the exhortation: as if he should say, I doe not of my selfe thus reprove you, for then you might thinke me too busie, but the Lord set me a worke, whose will I must obey, and therefore you must heare me with patience. Thus *Jeremy* pleadeth his commission, partly for his owne discharge, and partly to make his message of more credit and force with them. And thus might *Jeremy* reason. He that is but a seruant, must do his masters message: I am but a seruant, therefore I must do my masters message. And againe, he that doth but his masters message, ought not therefore to be blamed; I do that, and no more, and therefore I ought not for that to be blamed. And againe, whatsoever the Lord by

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his messenger saith, that must be beleueed: but the Lord (by me his messenger) saith that you are disobedient, & promiseth that if you wil turne againe, and obey him, he wil be your Lord, therefore you must beleuee it. And againe, whatsoeuer the Lord by his messengers doth command, that must be obeyed; but the Lord by me doth commaund you to turne againe, therefore see that you obey his commandement as you will answere at your vtmost perill. Here then we haue three things to consider of in the ministers of God: First their authoritie, secondly their dignitie, thirdly their dutie.

Their authoritie is very great, and their commission is very large; for behold (saith the Lord to Ieremy) *I haue set thee ouer nations and kingdomes, to plucke vp, and to root out, to destroy, and to throw downe, to build and to plant.* But how? *Excehiel sheweth how; Thou sonne of man, feare them not, nor their wordes, although thou remaine among scorpions, feare not their lookes, for they are a rebellious house; verse 7.* Therefore thou shalt speake my words vnto them: so that it must be done without feare, and by speaking the word of God without ceasing. The minister of the word therefore hath authoritie to reprove princes, as the prophet saith, but not by the sword to remoue princes as the pope

their au-
thoritie.

11. 30.

ch. 2

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faith. He hath authoritie in Christs stead
 to pronounce forgiuenesse of sinnes to the Iob, 20.23.
 faithful as the Euangelist saith, but not to
 absolue whom he list as the pope saith. He
 hath authoritie to reprove things amisse in
 the church, or the common weale by doc-
 trine as the word saith, but not of himselfe
 to reforme by practise, as Brownists saie, for
 deposition of Princes belongs to God only:
 forgiuenesse of sinnes, belongeth to God
 only: reformation of churches and common
 weales belongeth to Princes onely, but the
 reprovuing of sin in prince, church, or cōmon
 wealth belongeth to ministers also. And
 this in wisdom and discretion, they may
 & ought to do. Nay blood for blood, if they
 do lesse then this, if they do more then this,
 and if they do not all this; Why then should
 Moses be murmured at? why should Michea be
 smitten? or why should Jeremy be impriso-
 ned? and al thus troubled for executing their
 commission? haue they not authoritie to
 speake? Nay we say to you, (if you be angrie
 with vs for this) as your seruants will say for
 themselves. We are but seruants, it is no-
 thing to vs, agree with our master and wee
 shall be content, wee may speake what his
 word speaketh, for we haue authoritie, and
 so much we must speake, for the refore are
 we put in authoritie. And so much briefly B.

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for the authoritie of Gods ministers.

As their authoritie is great, so is their calling excellent, and honourable, in respect of their office, and of his person, whose mouth they are. We can thinke as basely of our selues, as any can either think or speak of vs, but if it be an excellent thing to bee a kings ambassadour, howe much more then to be embassadour to the king of heauen & earth? Therefore are they called in the scripture by names of great account; as *Angels, Stars, Fathers, Horsemen, and Chariots of Israel*, wherof some be old as *Heli* was, some be young as *Timothie* was, yet all the messengers of the Lord Iesus. Some haue tenne talents, some haue but one, yet all must occupie for their Lords aduantage. Some come at the first houre, some at the last, yet all sent of God. Some are like *Iames* and *Iohn* the sonnes of thunder, some like *Barnabas* the sonne of consolation, yet all the messengers of God. Some haue receiued a greater measure of gifts, some a lesse, yet all according to the measure of the gift of Christ. And therefore let vs esteeme of them as of the ministers of Christ, and the disposers of the secrets of God. Men they are as we are, that is our benefite, for if God himselfe should send forth his voice, we must yeeld vp our liues. Sinfull they are as others, that is, because they are

Ec. 12. 1.

ing. 2. 12.

am. 4. 15. 18.

im. 4. 12.

1. 22. 3.

4. 13.

2. 25. 15.

4. 20. 2.

1. 9. 17.

1. 4. 36.

hel. 4. 7.

Cor. 4. 1.

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men, mortall they are as others are, and that is because they are sinfull; yet still the messengers of God, and beseech vs in Christ his stead to be reconciled vnto God. If this were regarded, then Gods ministers shoulde be more regarded, and lesse despised, more beleued, lesse disgraced, better provided for, lesse pinched, and not so shamefully slandered and abused of so many as now they are. But alas, it is not once thought vpon of many, and therefore euerie churlish *Nabal* denieth them maintenaunce, euerie couetous *Achab* is sicke for their liuings, euerie proud minion, and minsiing damsell longeth for their heads in a platter, euerie *Iudas* is ready to betray them. *Zidkijah* the kings claw backe will not sticke to take his fist from their cheekes, *Tertullus* the oratour dareth call them pestilent fellowes, and troublers of the state, if any man of his courtesie will giue thē the hearing. *Festus* in his mad mood, will call them mad men, and lay the fault (if there be any) vpon their learning too. *Demas* the wordling will giue them the slip, onely the poore widdow of *Sarepta* is founde relieuing poore banished *Elijah*. And some (thanks be to God) but not many in respect of the multitude, haue the ambassadours of the Lord Iesus, in that good account which they should, especially for their works sake.

2. Cor. 5. 20

1. King. 21. 4

Mat. 26. 15.

1. King. 22. 4

Act. 24. 4, 5.

Act. 26. 24.

2. Tim. 4. 10.

1. King. 17. 9.

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for do not many grudge our meate, number our morsels, and reckon our livings to euery farthing? Christ commanded his to carry neither bread nor money, nor to put on two coates: he is a rich man nowadayes that hath two coates to put on, except some that haue twoo or three benefices, for many in the world are turned out of all, and yet (God be thanked) they are deliuered. We may say as *Paul* saide, we are afflicted on euery side, in pouerty, yet not ouercome of pouerty; as dead, yet aliue; as sorrowing, yet reioycing; as possessing nothing, yet hauing all things. In the time of popery one congregation did maintaine many masse-priests, now many congregations will hardely maintaine one good preacher of the gospel: and no maruell, for then there were too many foolish Bees that brought all their honny into the popes hiue; and now we haue too many droanes that sucke all the hony out of the churches hiue; yea too many horse-leaches, which alwaies cry, Giue, giue, but neuer say, Ho. One crieth, giue me the college landes, another crieth, and mee the landes of cathedrall churches; another longeth for the impropriations; the fourth must haue another benefice or two for to buy him bookes withall; one is sicke for a deanry; and some are sicke of a consumption, and a bishoprike

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or twoo would restore them againe, or some other thing that shuld go to the church, and some will not leaue till they haue the deuill and all, or till the deuill haue them. If men take paines, some will rewarde them with a thistle the reward of an Asse: others would send away their pastours in worle case then the basest officer in their kitchen, without either warning or wages. I blame not all, but all such. Why, say some of these men, can you not liue as the apostles liued? Why, say I againe, let them lay downe their goods at the Apostles feete, and then let them aske that question. Truly many doe as *Ananias* did, if they giue one groat, they will brag of two. Many aske, from whence cometh the fall of the church? Indeepe it is a question to be moued, though the disease wil hardly or neuer be remoued. It is said that seuen ilfaouored leane kine, deuoured seuen fatte kine, and this was *Pharaos* dreame; but now seuentie times seuen ilfaouored leane kine haue deuoured seauen hundred fatte kine; and this is no dreame, but a very troth: but wherefore I pray you are Gods messengers thus handled? Doe they demaunde their dueties? No they dare not, for the earthen pottle dareth not striue against the brasen vessell, and menne are now like drunken guests, which having filled their bellies are

Act. 4. 35.
Act. 4. 2.

Gen. 41. 19.

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loath to pay their reckoning. What is the cause? Any cause will serue the turne in this point. *Facile inuenias baculum, quo canem cedas.* It is an easie matter to find a staffe to beate a dogge withall. When the Pharisees could not abide the doctrine of Christ nor his disciples, they quickly found a iust defence of their quarrell. They do that on the sabboth daie which is not lawfull. And wot you what that was; they plucked the eares of corne. Our Pharisees also haue taken vp the same accusation against vs, for (say they) we do that on the sabboth day that is not lawfull. And first to begin withal, they crie out vpon him rebell, he wil not weare the surplis euerie Sunday and holy day. Againe, he will not reade all seruice at all times, and therefore (whether lawe dispence with him or no for his preaching we haue found sufficient cause to denie him his dutie. Againe, he will not reade diuine seruice to the walles and the windowes: to the stooles and the stones, & is not this cause sufficient to denie him his dutie? Againe, they preach against papists, Atheists, vsurers, drunkards, swearers, lords of misse-rule, abuse of apparrell, and other profanings of the sabboth day, and such like comendable, and common excercises of good neighbourhood, and is not this a sufficient cause also? Lastly, if they should pay the

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minister his dutie, the lome of so much money were lost, which in many yeares would amount to some round summe, and are not all these, or any of these sufficient causes thinke you, to handle Gods poore ministers and seruants as hath beene shewed before? But what hath good queene *Elizabeth* done, that she can get nothing of some of them. I hope it is not because she hath banished idolatrie and brought in the gospel. Some can rob *Peter* to pay *Paul*, (they say) but these men can cunningly rob both *Peter* and *Paul* too, and pay neither of both. Well, we haue beene all this while but among the eares of corne: but what? Are wee sharpe in reproouing their sinne? No, wee dare not say to *Herod*, thou must not haue thy brothers wife, wee may not say, that a right papist is a ranke traitour, lest wee should be told, that when we are in our priuiledged places, wee prate what we list, as once I was tolde. We may not say the magistrates are profaners of the sabboth day, if they suffer it to bee profaned, though the word saith so. And to meddle with any abuses or corruptions in the church, is *Auribus canem*, to pull a dogge by the eares, and to put our hande into a hornets nest. A learned father (who belike had experience of such things) said once (if not

Nehem. 13. 17

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often) *Tutior est discens, quam docens ratio*: It is better to learne then to teach: but wee may say nowadayes, *Tutior est peccantis, quam arguentis conditio*, It is more daungerous to reprove sinne, then to commit sinne. And if euer it were true, it is now true, that *Lepores concionantur leonibus*, we must preach in fear as poore hares before proude lions: for if we please them not, they will say as *Achab* said, Hee doth not prophecie good vnto me, but euill, and therefore my soule doth hate him. We reade that *Pharao* cried against the *Israelites* as appeareth in *Exod. 5.8.* *Give them no more straw but let them gather it themselves, and get it where they can, and yet we will haue our whole tale of bricke: And why so? for they be idle and crie, Let vs go three daies iourney into the wilderness and offer sacrifice vnto God.* So play many with vs, for they crie, let our pastors and preachers haue no more liberty giuen them, let them gather their straw themselves, that is, let them preach as much as they will (for they account of preaching but as of straw;) but in the meane time we will haue our whole tale of bricke, that is, all our old customes and ceremonies kept whatsoever they be: and albeit we haue no lawe for them, yet will wee haue them to doe as wee will. And why so? Because for sooth (as they say) we be idle, and crie, let vs go offer sacri-

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fice; that is (say they) they neuer leaue call-
 ing to church, and to the sermon euery day,
 and there wee must be reprooued for euery
 fault, and this diet is not for our humors, and
 they were as good be idle as thus occupied.
 And as *Pharao* vrged those things at Israels
 hands, which hee would not touch himselfe
 with his least finger: so these *Pharaoes* would
 lay heauier burthens vppon the ministers
 backes, then either prince, or lawe, or con-
 science will warrant. Againe, because the E-
 gyptian taske was not done; the Israelites
 and their officers were beaten. Even so be-
 cause their taske (I meane not the taske of
 the lawe, for that haue wee borne, and are
 ready most willingly to vndergoe it) but the
 vnstinted taske of mens vnbrideled affecti-
 ons, whose behauiour saoureth of the dis-
 cipline of an alehouse, because their taske is
 not done: we are beaten with the flaunde-
 rous tongues of yngodly men, with the re-
 proch of the world, with the disgrace of our
 ministry, with the bitings of pueritie, and
 if some might preuaile, with the losse of li-
 bertie, liuing, and life it selfe. For they crie
Crucifige already, the Lord (if it be his will)
 turne such *Pharaoes* hearts. But, will not
 the Lord be reuenged of his seruants wrong
 and oppression? Yes no doubt; for if Princes
 take that contempt to themselves which is

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10. 19. 4

offered to their ambassadours, much more will God. If *Haman* and *Ammon* stincke in the nostrils of Israel, for their villanie offered to *Dauids* messengers, much more shall these stinke before God. And if God made Ierusalem, yea euen famous Ierusalem a heape of stones, and the shame of the world, for mocking, despising, & misusing of Gods messengers, how shall God suffer these oppressing *Pharaoes*, whether they be papists, or atheists, or libertines, or neuters, or *Machiauls*, whether in city or country, whether in village or in cotage, or whersoever or whosoever they be, how shal God suffer them at last thogh he suffer them long to escape his heauy wrath? Therefore I would wish that this contempt and neglect of Gods ministers might be banished from amongst vs; for although in respect of humane infirmities, they are but as other men are; although the messenger of *Sathan* bee sent to buffet them; and though there bee a lawe in their members, rebelling against the law of their minds, whereby many times they are led against their wils captiues to the law of sinne, oh wretched men that we are: yet in respect of their office which is honourable and excellēt in respect of him whose message they bring; and in respect of the message it selfe which they bring, they are to be regarded

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and reuerenced: and so much for the dignitie of Gods ministers.

Their authoritie is great, honourable is their office, and great is their dignity; their duety therefore must needs be very great, but which is the greatest I know not. They are messengers of Gods counsellors, therefore they must be trusty; they are fathers vnto Gods children, therefore they must be loving and tender; they are builders of Gods church, stewards of Gods householde, shepherds of Gods flocke, therefore they must be skilfull, faithfull, and watchfull; they are captaines ouer Gods church, which is terrible as an army with banners, therefore they must not be feareful and faint-hearted; they are the lightes of the world, and the salt of the earth, and therefore they must neither stand vnder a bushel, nor be vnfauoury; they are nurses of gods tender ones, therefore their breasts should neuer be without milke; they are to heale with old and yong, with learned and vnlearned, with strong and weake, with wilful and ignorant, and with all sorts, therefore they must be wise. In the time of peace, and in the time of warre, in time of prosperity, and in time of aduersity, in season, and out of season, and at all times; therefore they must be no time-seruers: Against principallities and powers, against holds mighty and strong

Of their duety

A.C. 20. 27.

1. Cor. 4. 15.

1. Cor. 3. 10.

1. Cor. 4. 2.

Cant. 6.

Mat. 5. 14.

Ephes. 6. 12.

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against flesh and bloud, the world & worldlings, the deuill and hell, presumption and despaire, and against all sin in others and in themselves: before princes and subiects, before angels & men, before heauen and earth, and before God himselfe, & therefore their garners must be stored with al kind of grain, both old and new, their lips must alwaies preserue knowledge. Their hands must be holden vp, & their armes vnder set whē they faint in prayer, their eies should dazle with waiting for the hope of their praier, their cheekes shuld be watered with teares, when they pray for the sins of the people, & when they can pray and preach no longer, let the chatter like a swallow, mourne like a doue and grieve in their spirites: for *oportet Episcopum mori concionantem & orantem*, saith a godly father. A good Bishop must die preaching, and praying, & must pray and preach till he die. What should I say more, he is the minister of God, therefore of God hee must learne his duty, and vnto God he must performe his dutie. Hee is to speake in the name of god, therefore he must speake both what, & when, & to whom, & in that maner that God will. If therefore we speake mens inuentions in painted eloquence to set forth our selues, to some & not to all, faintly and coldly, to *Tharſis* for *Niniuy*, if we condemne

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the good, and commend the bad, encourage the wicked, and discourage the godly, if we speake but once a yeare, once a quarter, or when we list, or not at all, and at all times as occasion serueth, both instantly and earnestly, we doe not the dutie of good messengers. But if wee speake Gods glorious will, without adding or diminishing, in the euidence of the spirit, to the conscience as well as to the eare, to the courtier and countryman, with courage and boldnesse, with wisdom and discretion, with a zeale of Gods glorie, a loue of Gods people, and a desire of their good, and that continually, constantly, and faithfully, then wee doe the dutie of Gods ministers. If therefore any man shal send for Gods miuister, to schoole him before hande, and to teach him either what to speake, as generall doctrine without application, or howe to speake, as in fine tearmes, and filed phrases, to please all, and to displease none (as the manner of some is, and who is not cunning in the ministers office, and in euerie mans office saving his owne) wee are to signifie thus much vnto him, that wee are not ministers of mens vnbrideled affections, but of the Lordes most holie will, and therefore wee must not speake either what they will, or how they list, but all must bee both
for

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for matter, and maner as God wil; so said *Michaiah* the tru prophet to the kings eunuch; so said *Balaam* the false prophet to the King himselfe; and so say we to euery one. And good reason; for if the Lawyer wil scorne to learne of the Diuine to pleade at the barre, why should the Lawyer take vppon him to teach the Diuine how to speake in the pulpit? And if our seruants are not to doe our busines by other mens directions; if the steward must not dispose of his masters goodes at another mans appointment; if the captain must not fight when the meane souldier wil appoint him; and if the souldier must not fight with such weapons as his ennemie will appoint him, why then should Gods minister (who is to pleade Gods matters, to doe Gods busines, to dispose of Gods treasures, and to fight the Lords battels) become a slaue and a seruant to mens affections? If he should (which God forbid) hurt he may do much; but God he shal do none. And yet I deny not, but that the minister is to receiue good counsel of any man. And the Colossians may say to *Archippus*, looke to thy ministry. And so much for the authoritie, dignitie, and duetie of Gods ministers. And thus much both for the persons exhorted, and exhorting.

In the second part we are to consider; first

m. 23. 3.

rem. 23. 32.
1. 4. 17.

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of that whereunto they are exhorted, and then of the reason why. For the first, it is repentance, and is here called a turning again: alluding to one that is out of his way, and cannot come into the right way, except hee turne againe, or else to one that had left some thing behinde him, without which his journey could, not prosper, but most likely to a wife diuorced from her husband, *Ierem, 3.1, 7.* for adulterie, but he calling to mind the old and sweet loue that was wont to be between them, calleth her againe, and offers stil to be her spouse, vpon condition that shee wil become a new woman. At all these staies were we all of our selues, for by nature we are all gone out of the way, we are corrupt, and become abominable, the waies of peace we haue not knowen. But then did the Lord call vnto vs, and said, *Adam where art thou? come Gen. 3.9.* into the right way, Christ Iesus the seed of the woman, is the way the truth and the life, walke thou in this way, and he shall conduct thee directly vnto Chanaan the kingdome of heauen.

Againe, when we had found Christ the way, wee made no more reckoning but thought that we had all, when wee had the way, but we were denied; for we left behind vs the works of faith, and repentance. We were going to Christ, not like the wisemen *Matt. 22.13.* with

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with our presents, but like the foolish virgins without oyle in our lamps; but behold, the Lord calleth vnto vs, and saith. Turne againe, and take your prouision with you, we also went a whoring after our owne inuentions, we were trudging to hell, with bagge, and baggage, we had plighted our troth to the world, sinne, and Sathan. Yet lo: God of his infinite mercie and goodnesse, sendeth embassadours after vs, his Prophets, Apostles, and ministers, to call vs backe againe, and to offer vs condicions of peace. Nay hee sent his owne sonne to call vs backe againe, and he crieth, Come vnto me, come vnto me, &c. Nay God himselfe calleth vnto vs, and he crieth vnto vs, why wil you die, O house of *Iacob*, why wil you die? when this would not serue, he falleth to entreating of vs, that we would be reconciled vnto him. Oh loue without comparison. Thus hath our good God, and most gracious father forbidde the banes of matrimonie betweene the deuill and vs, and offereth vs a better match, euen his owne sonne, the heire of all things, and king of heauen and earth, and all vpon this condition, that we will turne againe, and forsake the deuill, with all his works, and embrace Christ Iesus with all his merites, and serue him in righteousnes, and true holynes all the daies of our life, blessed be his name for euer.

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Well then, by this time wee see what true repentance is, namely a continuall turning againe vnto God, by forsaking our old waies of iniquitie, and transgression, and walking in the new waies of holy life, by casting off the worke of darkenes, and putting on the armour of light. This turning againe, is a hatred of all sinne past, with a hearty sorow for the same, with a care to preuent sin to come, and a stedfast resolution not to entertaine it, when it is offered againe. It is a conquest of our owne wills and affections, and a subiecting them vnto the will of God. The time of this turning againe must be alwaies, euen while it is saide to day. This turning againe must be by one certain way, and that is Iesus Christ. And for the better finding out of our way, & keeping of it being found, we must needs haue a lanterne to our feete, and a light to our pathes, and that must bee the word of God, read, preached, heard, beleued and meditated vpon. And because we walke in this world as on a sea of glasse, verie slipperie, and we verie feeble & faint, wee must haue the staffe of faith to goe by. Our guide must be the spirit of wisdom, knowledge, vnderstanding, of courage, and strength. And because Christ our way is holy ground, wee must therefore put off the shooes of our beastly affections, which can

Pro. 24. 16.

Rom. 13. 12.

Psal. 119. 11.

Act. 10. 33.

Psal. 95. 7.

Ioh. 14. 6.

Psal. 119. 5.

Ioh. 1. 8.

Apo. 4. 6.

Psa. 11. 2.

God wooing his Church

ried vs euerie way before, and put vpon our
 feete the shooes of preparation to the go-
 spel. In this our turning again, we shal meet
 with many discouragements, we must there-
 fore be couered with a helmet, of hope, and
 lest our old enemies the world, the flesh, and
 the deuill, should make vs retire backe, we
 must put vpon vs the whole armour of god,
 be valiant, and quit our selues like men, and
 so march forward toward our heuenly Cha-
 naan. And if at any time we chance to loose
 our way, as being either benighted, weather
 beaten, or otherwise beguiled, we must goe
 about the cittie; by the streets and open pla-
 ces, and enquire of the watchmen, the mi-
 nisters that are set to go about the cittie, if
 they did not see him whome our soule lo-
 ueth, & if they shall shew vs where he is, we
 must not say, I haue put off my coate, howe
 shall I put it on? but leauing all such dilatory
 pleaes, turne againe, and meete him with
 great ioy.

If these be the properties and qualities of
 true repentance, then are many in the world
 far from true repentance. The papists dis-
 spence with murther & treson. The price of
 whordome, incest, sodomitry, patricide, ma-
 tricide, fratricide, & of all sin is set down in
 the market of Rome where. *Omnia venalia,*
 al is for mony, & the deuill clarke of the mat-

The first Sermon.

ket, far inough therefore are they from true
 repētance, neither can they be faued, except
 they turne againe. Their foolish penance of
 whipping, creeping to the crosse, going bare
 foote, and such like, God neuer required, and
 therefore no true conuersion, except they
 leaue these toies and turne againe. The
 Turke followeth his Alcaron, euen darke- Turkes
 nesse it selfe, leauing the word of God, euen
 light it selfe, and therefore so long as he doth
 so he cannot turne againe. The Iewes denied Iewes.
 Christ the right way, and therefore they are
 farre from this turning againe. The Ana- Anabap.
 baptist reiecteth the written word of God,
 and relieth vppon his drouisie dreames, and
 night-reuillations, and therfore shal not pos-
 sibly find the right way, except he turne a-
 gaine. The Neuter is for any way, and there- Neuters.
 fore out of the right way, except he turne a-
 gaine. The Atheist saith in his heart there is
 no god. The Machiuel with the Atheist, wil Atheists.
 not acknowledge that there is either god or
 deuill, hell or heauen, and in all their actions
 they quench the spirit of god, which one day
 they shal know to their cost, except they re-
 turne. The prophane worldling, with *Esau* Worldlings.
 weepeth not for his sins, but for the losse of
 som worldly cōmodity, but this is no true tur-
 ning. The presumptuous person driues of al Presumptuous
 to the last hour, & therefore is like to be pre- C 2

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ted, if in time hee doe not turne againe. The
 desperate person is in hatred with himselfe
 for his sinnes, but because he wanteth Christ
 the way, and the staffe of faith, he layeth vi-
 olent hands vpon his owne body, and de-
 stroieth the good creature of God, and so
 turneth further from god, then euer before.
 The turning turner that turneth with the
 weathercocke in the wind, must also turne a-
 gaine before he can be saued. The church-
 papist turneth in shew, but not in truth, and
 therefore must looke for his portion with
 hypocrites except hee turne againe. The
 Barbarians turned from one opinion to ano-
 ther, but both in extremities; for one while
 they iudged *Paul* as a murtherer, another
 while they esteemed him as a God. Our
 Brownists also once accounted highly of
 gods ministers, but now they account them
 but murtherers, and false prophets; once they
 thought our church to be the onely church,
 but now no church; but I hope that so many
 of them as belong vnto God, shall one day
 turne againe. Some turne from popery, to
 Atheisme, from one sinne to another, but to
 God they cannot turne, except by true re-
 pentance they turne againe. Some turne
 as dogges do, that is, either to their vomit a-
 gaine, or else to snatch at them which bring
 them meate, I would I could deuise a way

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to make vsurers turne againe, but I feare mee
 I shall not, for they which can cosin al lawes,
 (no doubt) will be too cunning for me. Vsu-
 ry is a deuill that all the disciples of Christ,
 in England cannot cast out, for it is a kinde
 that will not be cast out, but by fasting and
 prayer. We reade that there was a man pos-
 sessed with a deuill called Legion, hee kept
 amongst the graues, and no man could passe
 quietly by him: I thinke vsurers also are
 possessed with the same deuill, for no man
 can passe by without his marks. The father
 crieth, oh my sonne is vndone by the vsurer,
 the sonne crieth, oh the vsurer hath eaten vp
 my father, and euerie one that commeth that
 way where the vsurer keepeth, crieth, God
 keepe me out of the vsurers hands. No sta-
 tute, nor lawes can tame vsurie, for he hath so
 many turnings and turne againes, that a man
 cannot tell where to find him. He is in mo-
 ney, and wares, in buying and selling, he dea-
 leth for ready money, and for time, hee bor-
 roweth and lendeth, he dealeth by himselfe
 and his brokers, the deuils huntsmen. And
 this is certaine, that vsurie is growē so strong,
 that hee hath sinewes and bones like a man,
 and walketh vp and downe the streetes like
 a seruing man, like a gentleman, like a mar-
 chant man, and like an alderman; yea and
 that so stoutly, that he taketh the wall of all

Mar. 5. 13. 4

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honestie and religion. These turners are like the deuill, who being driuen out of a man, woulde needes bee in the swine, but wheresoeuer they be, they wil be sure to do no good. Good brethren, in many things we sin all, and therefore wee haue neede at all times to be turning againe. In euerie turning againe there is *terminus à quo*, & *terminus ad quem*; that is, the thing from which, and the thing vnto which wee must turne. Saint Paul sheweth that we must turn from idols, to the liuing God. And Ieremy in the first words of his text, sheweth that we must turne from our disobedience to true obedience, for the reprouing of the one is the approving of the other, and the forbidding of the one is the cōmanding of the other. And to say the truth, they are truely turned vnto God, who are truely obedient to the word of God, and they are indeed disobedient persons which disobey the word of God. And therfore let vs make what shewes of holines we can if wee obey not the word in al things that concerne vs, we are vnholie, wee are not truely conuerted. The word of God forbids vs to follow the fashions of the world, it forbids men the wearing of long haire, & womē the laying out of their haire, & both men & women to disguise themselues in strange attire. now if al this notwithstanding we shal

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practise the contrary, what doe wee else but turne from the Lord vnto Sathan, who is our *terminus ad quem*. The Lord in his word forbids all lying, and false dealing to deceiue, and all deceit to liue; if any man in his shop, or else-where shall vse both, they may well be hearers of the worde, but God will note them for monstrous rebels and hypocrites. And thus wee are to examine our selues for euery other thing. For the wickedest man that liueth may heare the word of god gladly, reuerence the preacher, & in many things obey the word, as *Herod* did; but *Herod* would stil haue his brothers wife, and so many will loue one sin or other as their dearling. And surely the deuill can draw a man to hell as well with one bait as with a thousand. Gods children must therefore strue against all sinne, and in euery thing labour to obey the word; or else, as God did allowe the good things, and euer had somewhat to say for the euill that hee found in the seauen Churches of Asia, so will his maiestie reckon with vs for all our sinnes, not onelie of omission but commission; although he doe finde some, yea many good things amongst vs.

Mar. 6.

Apoc. 2.

Many, vnder pretence of obedience to Princes would giue entertainment to any religion, forgetting that god must be obeyed

C 4

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before men, but such men are most disobedient to the King of al kings, but truely obedient to none. Many againe crie, obedience, obedience, as though they were compounded of nothing but of obedience, and yet all is not gold that shineth; and flattering *Iudas* is not the faithfulllest disciple; & *ex vnguibus leonem, ex fructibus arborem*, the lyon shall be knowen by his clawes, and the tree by his fruit. For let a man looke well vpon many of them, and he shall see that there are not any generally to all lawes more disobedient, in their liues, none more dissolute and scandalous in their worshipping of god, none more superstitious, in the principles of true religion, none more ignorant, in their dealing, none more vniust, and deceitfull where advantage is giuen them, none more cruell & mercilesse, and in all their sports & pastimes none more profane, and filthy, and blasphemous; which kinde of people are not much vnlike *Caius Gracchus*, who tooke vpon him the defence of the treasurie, wherof he himselfe was the spoiler. So they crie obedience, when none are more disobedient then they; like theeuers which hauing done a roberie, can make hew and crie after the true man. Some can hold one with a tale, while they picke his purse, but these are cunning theeuers, which can hold the world with a

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tale of obedience, and conformitie, while they in the meane time doe deceiue both Prince, church, and common wealth of their duties, and themselves of Gods fauour, if in time they take not a new course. Such hal-low hearted Ambo-dexters haue learned to serue the time, but to serue their own turne, looking when time will turne, that they may turne with time: but if carefull circum-spection be had, which the necessity of these times requireth & the subtilties of these eni-mies craue, it will be no hard matter to dis-cerne the wolues, though they wander in sheepes clothing, by the noise of their how-ling, and to descrie the asse (though he ier in the lions skin) by the length of his eares, except by true repentance in time they turne againe, which God grant if it be his will.

But heere ariseth a question, and that is this: Whether a man in turning to God, must forsake the companie of the wicked or no? If yea (as they ought indeede) why did these Iewes continue still among the Assiri-ans which were idolatours? and why went they not to Zion, the place of gods worship? Of if they could not, because they were in captiuitie, to what purpose then serued this exhortatiō? The answer is not heard? There is a turning in outward action and affection: In outward action, whē a christian doth that

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which he ought to do, and may lawfully, & conueniently do it. In affection when a christian would doe that which hee ought to do, but cānot, being letted outwardly, by imprisonment, sickenes, banishment, the lawe, or such like: or inwardly by some natural infirmity. Examples we haue of both in the scripture. They turned in outward action, who with *Dauid* fetched home the arke, so did the Niniuites which fasted & praied at the kings cōmandement; so did likewise the Iewes and Grecians, which burned their books. In affection turned the Iewes in Babilon, which mourned & wept at the remembrance of Zion. In affection turned *Dauid* in banishmēt, whē he desired to go to Gods house with the people, but could not. In affectiō also turned those men which mourned for all the abominations that were done in the midst of Ierusalem: And in affection also the Apostle turned, whē he desired to do al that he ought to do, but could not, being led captiue to the law of sin. So we in many things may turne, both in outward action & affection of heart, as frō idolatry to the gospel, from drunkēnes to sobriety, from pride to humilitie, and in many things more. Som things are yet wanting (which the church shuld haue, if she had her right) as a learned minister through the whole land, and the prefectiō of that god-

n. 6. 1.

p. 8.

19. 7.

137.

42.

1. 2. 4

17.

The first Sermon.

ly, and ancient discipline, which was in the
 primitiue church, but as yet we cannot haue
 them in acte, yet in affection we embrace
 them that is, we pray for them, we woulde
 gladly haue them if wee might lawfully
 come by them, and this church doth allow
 in our booke of common prayer, where in
 plaine words it is said, *That there was a god-
 ly discipline in the primitiue church, which is
 to be wished; and much to be wished, that it
 might be restored againe;* and therefore also
 when occasion serueth it may be taught, and
 yet with great wisdome and discretion: for
 shall it be prayed for, and not be taught al-
 so what it is, that it may be much wished for?
 yes surely, for *Ignoti nulla cupido*, there is no
 desire of that is not knowen. And in affec-
 ting that which is wanting, we are to beware
 that impatient rashnes draw out our affec-
 tions beyond the bond of christian charity,
 and godly sobriety, lest we forget to bee
 thankful for those singular benefits which
 wee haue already receiued, and so for our
 impatience on the one side, and our ingra-
 titude on the other, we are rewarded, in the
 ende with the losse of al.

Now followeth the reason of the exhorta-
 tion in these words: *For I am your Lord.* The
 word Lord, in the originall signifieth to cō-
 maund as a Lord, or to rule as a husband:

Preface before
 Communion
 on Ashwednes
 day.

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either is sufficient, so the sence be taken, as if hee should say; it is good reason thou shouldest turne againe, for thou hast entred a covenant with me, and married thy selfe vnto me, and therefore I haue both power ouer you, and interest in you. This beeing the sence, the doctrine shall be this; first, that it is neuer in vaine to turne to the Lorde, for such is his loue vnto those, whose names are once written in his booke of election, that finally he will not forsake them, but most mercifully will embrace them, whensoever they shall faithfully turne vnto him: Neyther doth he shew vs this fauour because we haue deserued it by our turning againe, as the papists say, but because of his free & undeserued loue hath made vs this promise. If any shal thinke that of himselfe he hath power or will to turne vnto God, he deceiueth himselfe; for by nature we run from God as *Adam* did, but it is God that seeketh vs vp againe. Naturally our thoughts are euill continually, our wordes are vaine, our works are filthy; but it is God that createth in vs new hearts, and that makes our words gracious, and our works acceptable to himselfe, & that by Iesus Christ, for of our selues we can not so much as thinke a good thought. And as God only by his grace preuenteth vs, and worketh in vs both the will and the deed, so

2.3.8.
2.6.5.
2.5.10.

Cor. 3.5.

Phil. 2.13.

Ph. 6.44.

The first Sermon.

by the same spirit he draweth vs to him; or
 els we neuer come at him: and by no other
 spirit, doth he also finish that good work he
 hath begun in vs, & that in Iesus Christ. And
 as our repentance is of god, so is our faith al-
 so; for S. Paul saith, *To you it is given both to* *Philp. 1, 29*
belceue & suffer. S. Iohn saith, *It is the work of* *Ioh. 6, 65.*
God to belceue in Iesus Christ. And what haue
 we that we haue not receiued? If we haue re-
 ceiued al the good we haue from god, & not
 from our selues, and that of his free grace and
 mercy, without any consideration of our
 parts, why should we not attribute al to him
 again? & why should any part of our conuer-
 sion or saluation be ascribed to our selues, or
 any creature else in heaven or earth, and not
 wholly to the merits of Christ his death and
 passion? for shall the disobedience of one *Rom. 5, 17, 18*
 man, *Adam*, destroy all the world, and shall
 not the obedience of one man, Iesus Christ,
 saue al that belceue? shall the work of men,
 of Saints, of martires, or of *Mary* (all sinfull
 and imperfect) be sufficient, and not the
 workes of Christ Iesus which are most per-
 fect, and perfection it selte? Is he the seed of
 the woman that brake the serpents head, and
 could he not do it without vs? Is he that bra-
 sen serpent that heales all those that look on
 him with the eie of a liuely faith, & must we
 now licke our selues whole. But (say the Pa-

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pistis) there is righteousness in vs as the ac-
 cident in the subiect. To which we answer,
 first, though this be true in philosophie, yet
 it is false in diuinity, and therefore Paul saith,
 Take heede lest any man spoile you through phi-
 losophie. Secondly, there is righteousness in vs,
 as ther was sin in Christ; but in Christ there
 was no sin really, of his owne, but of ours by
 imputation; neither haue we any righteous-
 nes of our owne, but of Christs, and that by
 imputation also. Thirdly, God by his good
 spirit beginneth righteousness in vs, euen in
 this life, but it is imperfect and polluted, so
 soon as it commeth into the stinking vessels
 of our corrupted nature, but it shall be per-
 fected in the world to come, by Iesus Christ
 only. But yet the papists haue another shift,
 as our euill workes are auailable vnto con-
 demnation, so our good workes are auailable
 to saluation: for (say they) *Contrario-
 rum contraria est ratio*, of contraries, there is
 a contrary reason. But I answer, the com-
 parison is vnlike, and holdeth not; for first,
 our sins are of our selues, our righteousness is
 of God: secondly, our sinnes are perfectly e-
 uill, our good is imperfect: thirdly, he that is
 guiltie of one commaundement is guiltie of
 all, and deserueth damnation; shall we ther-
 fore conclude, that he which keepeth one, de-
 serueth saluation? what more absurd? No, no,

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both our conuersion and saluation bee the free workes of God. Heaven is our inheritance; *ergo*, no purchase by vs: it hath pleased the Father to giue vs the kingdom; *ergo*, we get it not by our selues. Saint *Iohn* saith, Christ is the dore by which we must enter. *Peter* saith, there is no other name vnder heaven whereby we can be saued, but onely by the name of the Lorde Iesus. And therefore to ioyne Christ with vs, and his perfect righteousness, with our broken workes, euen vnholinesse it selfe, were but to put new cloth in an old garment, and so to make the rent worse; and to put new wine into old bottles, and so to spill all; and to build part of the house vpon Christ, and part vpon our selues were to set part vpon the foundation, and part besides the foundation, and so to bring all vnder foote. And therefore if we will be wise builders, let vs ascribe all wholly, and onely to our good God, who hath so loued vs in Christ Iesus, that albeit we haue beene disobedient to his heuently maiesty, yet if we wil come when he calleth, and vse the ordinary means when he offreth them, & turn again to him with al our hearts, he will be stil our Lord, & that for his promise sake in Iesus Christ our Lord, and yet al of his fauor vnderferued, and loue vspeakable, wherewithal he loued vs before the foundation of the world

Eph. 1. 14.

Luke 12. 32.

Ioh. 10. 7.

Act. 10. 12.

Matt. 9. 16.

1. Cor. 3. 11.

This

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This doctrine is necessary for two sorts of men; First, for those that are too much oppressed with the burthen of their sinne, euen to despaire: these men are to know that Christ Iesus spake vnto them, when as hee saide, Come vnto mee all you that are heauy laden, and I will ease you. And the Prophet heere speaketh vnto them, when hee saith; *O you disobedient children turne againe, for I am your Lord.* Let them onely beleeeue, and pray the Lord to helpe their vnbeleefe. And let not this be the question, whether God will be their good Lord or no; or whether they shall be saued or no; but whether they bee surely perswaded of Gods loue in Christ to them or no. The second sort are such as are not at all touched with their sins, but are drenched in the sea of sin, and feelee not the waues; in the midst of the fire they are, and yet feelee not the flame; Gods iugements are present, hell gates are gaping, and death ready to strike them, yet they no whit abashed: No threatning, no promise, no example, nothing will make them forgo their sinnes, that God may forgine them: God make vs to feelee our sins, that we may by true repentance turne againe; for this comfort belongeth to none but to those that in obedience turne to God by Iesus Christ our Lord.

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The second thing that we learn from this place, is, that the consideration of gods loue towards vs, should moue vs to serue him in true obedience. This argument did *Moser* vse to the Israelites; The Lord (saith hee) Deut. 30. 7. will curse thy enemies, and them that hate thee, and persecute thee; returne therefore, & obey the voice of the Lord thy God, and do all his commandements. The same argument did *Ioshua* vse. The Lord saith he hath Ios. 24. 11. giuen you a land wherein you did not labor, citties which you builded not, and vineyards which you planted not: now therefore feare the Lord your God, & serue him in vprightnes and truth. The same reason also doth the Lord (by *Jeremy*) vse heere. Turne againe, and obey, and why? for I am your Lord. The same reason ought to moue euerie one of vs to feare the Lord, for Psalm 130. 4. with him is mercie that hee may bee feared. Apply wee this to our selues. No nation hath bene longer vrged with this argument then our English nation: but hath it perswaded vs to obey the Lord? God indeed hath made vs his vineyard, and done for vs what he possibly could deuise, by plating dressing hedging, watering, & defending vs. Yet loe nothing but sower grapes. Nay haue we not degenerated more then any other nation? I would to god that we had not for this stan-

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deth the case vvith vs: the more loue from God, the lesse dutie from vs; the more mercy in God, the lesse pittie in vs; the more peace, the lesse quiet; the more knowvledge the lesse practise: let enemies come, and we vvill hold together; let enemies go, and we fall out one vvith another; let sicknesse come, & vve send for the preacher; let health come, and vve scorne the preacher; let death come, and some vvil giue a little to the poore; let life continue, & they take al from the poore: when *Dauid* of loue sent embassadors to visitt the king of *Ammon*, they cut away halfe their beards, and curtoled their garments by the buttockes: but some seeke to cut their throats, which doe them most good, and that euen now. *Jonathan* vsed his fathers loue to *Dauids* benefit, and by shooting of three arrowes, gaue him warning of his fathers displeasure; but now many do abuse their fathers loue, shooting poisoned arrowes at those that are true of heart, causing displeasure where none was, and that euen now: When God maketh men most able to do good, they are least willing, and that euen now in the light of the gospel. In time of dearth the rich hoord vp their corn, looking stīl for a greater price. In time of war and cōmon calamity, whē men are infinitely charged, then is euery man for himselfe, setting

1st. 17. 4.

2nd. 30. 16.

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the dice vppon men, taking fiue shillings for one, and 20. for fiue; but by the way, these be no vsurers, but deuills incarnate. One poore man beggeth of another. *Elijah* goeth to *Sarepta*, & from thence to the rauens for comfort. *Lazarus* goeth to the rich mans gate, but the dogs giue him his alms. *Nabals* song is, I haue not for *David*, when *Nabal* hath the deuill and all. Now do me eate the calues of the stal, and the lambs of the flocke, drink wine out of golden cuppes, annoint themselves with costly ointment, wallow vpon beds of Iuorie, and sing to the viall and muscicall instrument: and euen now, but *Iosephs* affliction is quite forgotten. When the Lorde spareth vs, wee smite our fellow seruants, when the Lorde forgiueth vs a thousand talents, wee take our bretheren by the throate for euerie farthing. When God giueth *Achab* a kingdome, let *Naboth* looke to his vineyard. And when *Achab* is sicke for *Naboths* vineyard, and *Iezabell* religious in proclaiming a faste, for *Achabs* sicknesse, then let *Naboth* looke vnto his life. There is nothing but ioyning house to house, and lande to lande, vntill there bee no more roome, except it bee for a plague. The *Isralites* bestowed their earerings, and iewelless vppon a Calfe. The *Papists* like calues woulde

Amos. 8. 4.

Exod. 32. 35.

D2

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bestow all vpon the popes bull, and we like profane *Esa* are content to sel away our heauenly patrimonie for a messe of belly sorrow, and in this sort we deale with the Lord, as though the Lord did spare vs, that wee might spare none; as though he did giue vs a portion to waste prodigally; as though hee gaue vs our meate to play withall, and as though his mercie and goodnesse, shoulde not make vs merciful and louing, and finally as though his long suffering and patience, were not to draw vs to repentance.

2.4. The last thing that I obserue from this place is this : that seeing the loue of God is so free, so continuall, so vnderferued, and vnspeakeable, that therefore we ought to set more by it, then by any loue in the world. Great was the loue of *Damon* and *Pithias*, when one offered to die for the other, but it was neither free, perpetuall, nor vnderferued; but god loued vs when we were his enimies, and hated him : their loue ended with their hies. 3.10. Gods loue is eternall, as himselfe; the loue of Princes is great, but princes may be vnconstant, as *Saul* was to *Dauid*. The loue of fathers is great, but they may proue vn-naturall, as they which offered their sonnes and daughters to the deuill. Many wiues be vnfaithfull as *Dalila*, scoffers as *Michol*. Children may proue vnnaturall as *Absalon*

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was. Seruants are vntrustie, as *Geheri*. Friends are fained and fickle as *Ioab*, and *Iudas*; but the louing kindnesse of the Lord endureth for euer and euer, vppon such as thinke vppon his commaundements to doe them. There are many things wanting in the world, which should bring vs out of loue with the world. There wanteth ability in the king of Samaria, willingnes in the wicked iudge, there wanteth iudgement in *Isaac*, so as *Iacob* may deceiue him, fidelity is wanting in *Laban*, so that *Iacob* is deceiued, constancy is wanting in the Iewes, which wil crie, *Crucifige*, and *Hosanna*, and almost all with a wind, so that Christ is executed: there wanted in *Pharaoes* butler thankfull remembrance of his friend, so that *Ioseph* is forgotten: mercie in *Rehoboam*, wiledome and discretion in his yong counsellors, and a good name in both is wanting, so that *Quicquid delirant reges plectuntur Achini*. The whole land smarted for their folly. In al men wanteth somewhat, the whole world hath not all things, no the worlde hath no interest in vs; for wee are chosen out of it, by that G O D that saith heere, *I am your Lorde*. There are not wanting the contrarie, which like scorpions should driue vs from the world to the Lord, as the malice of *Cain*, the hatred of *Esau*, the villanie of *Ioab*,

Psal. 103.

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the vnkindnes of *Haman*, the trechery of *Iudas*, the cruelty of *Iezabell*, the sicknes of *Achab*, the churlishnes of *Nabal*, the dissembling of *Ananias*: as the breasts of the world are not benointed onely with sower things, but the verie milke that it yeeldeth bitternes it selfe, for all is but vanity, and vexation of spirite. There wanteth not ignorance, weakenes, vnwillingnes, vnfaithfulnes in all, imperfections in the best, nothing certaine, but al changable as the moone, fading as the flours of the field, & vanishing as the smoke in the aire, al waxe old as a garment, and as a vesture shall we all be changed. What shal I say? the whole world is set on mischief. But with the Lord our god the case is otherwise, for he is almighty, & therfore of ability to reward the godly, & to punish the wicked. He is our father in Iesus Christ, & therfore willing to receiue vs when we turne vnto him, he is also a iust God, & therfore wil plague those which wil not turne vnto him, he hath al knowledge, & knoweth al things, & therfore he will knowe *Barrabas* from *Barnabas*, *Esau* from *Iacob*, *Bethauen* from *Bethel*. *Simon Magus* from *Simon Peter*. *Iudas Iscariot* from *Iudas the brother of Iames*, *Shibboleth* from *Sibboleth*, and who shall deceiue the Lord? He is not as the sonne of man that he should change his mind, & therfore he must needs

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be constant, and his counsell shall stand. He Psal. 135.
 cannot be letted of his purpose, for he is in
 heauen, & doth whatsoever he wil: he cannot Esa. 49.
 forget his children, for he hath written them
 in the palms of his hands. He is always watch- Psal. 121.
 ful ouer his children, for he that keepeth Is-
 rael doth neither slumber nor sleepe. A se-
 cond information shal not miscarrie him, for
 hee that knoweth all at once needeth no in-
 formation. No oratour shal turne his mind,
 for he wil neuer alter the decree that is gone
 out of his mouth, yea his counsel must needs
 stand, against whō no wisdom, no counsel,
 nor strength can preuaile. If he hath concei- Pro. 31. 30.
 ued any displeasure against his children hee Psa. 103.
 wil soon be intreated vpon their repētance: he
 calleth vs, he perswadeth vs, he entreateth vs
 to turne & obey him, & therefore let vs turne
 againe: he claimeth it as his right, it is for our
 benefit, he shal get nothing by our seruice: if
 vve neuer serue him, he vvil loose nothing by
 vs, if we be saued, he shal be glorified, & if we
 be dāned, he vvil be glorified also: for no vvay
 vvil he loose a iot of his glory, & therefore let
 vs turne again & obey him, he cōmandeth it
 in his law, whē he saith, Thou shalt haue no
 other gods but me; we cōfesse it in our beliete,
 whē vve say, I belecue in God the father al-
 mighty: we pray for it whē we say; our father
 hallowed be thy name, &c. & therefore if we

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doe not turne againe, we breake his law, we deny our faith, and we mocke God himselfe in our prayers. His mercies should moue vs to obedience, his promises shuld allure vs to obey him. If he correct vs, it is that we might obey him; if he plague vs it is because we obey him not; but if he doth beare with vs, and forbear vs, it is, to see whether his long suffering and patience will drawe vs to repentance. The Lord is our Lord, and stil offreth vs mercie, we are his children and alwayes owe him ductie: hee is our Lorde in goodnes, power, wisdom, iustice, mercie, prouidence, and in himselfe aboue all, and therefore let vs turne vnto him. God for his mercies sake turne our hearts that he may be still our God, and wee may be his people for euer, So be it. *Now let vs pray.*

The second Sermon of God wooing his Church.

IEREMIE Chap. 3.

Verse 14 *O ye disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a citie, and two of a tribe, and will bring you to Zion.*

Verse 15 *And I will giue you Pastors according to mine heart, which shall feede you with knowledge and vnderstanding.*

The second Sermon.

In the former part of this text, the Lord hath shewed what authoritie and power hee hath ouer his people, by which he might compell them to serue him : but now he taketh another course, whereas hee might enforce them, he doth intreate them ; and whereas hee might presse them downe with most greeuous iudgements, he doth now promise to reward them most liberally, and to deale most bountifully with them, for he promisseth to endow them with the best, and greatest blessings which hee giueth vnto any of the sons of men in this life. For first whereas they were in captiuitie and bondage amongst Gods enemies, hee promisseth to set them at libertie, in their owne countrie, and to establish his true religion and worship amongst them. And further, that they may no more prouoke the wrath of the Lorde against them through their ignoraunce, and wandring out of the way for want of lightes and guides ; hee promisseth to prouide for them such pastours as shall watch ouer them for their good, and not see them want anie instruction ; as if he should say vnto them, I will bring you to my own house, and during your whole life I will assure you of the best things I haue for you, and you shal want nothing, if you will obey me, this shal be your

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dowrie. And thus we see how frankly the Lord dealeth with them, and what large offers he maketh them, as one which meaneth to winne them, if any thing will wooe them.

And further, lest that such as were well affected, and desirous to returne indeede, might be discouraged, thinking it in vaine to turne, except al would turne; and because the promise was made to al the whole company, it would not auaille them to humble themselues. The Lorde (to take away that doubt) telleth them, that though but a few of them do returne, yet hee will be as good as his word: and if but one of a city, and two of a tribe, that is, very few in comparison of the whole; yet if so many shall in trueth returne, they shall not loose their labour, but the Lord will blesse them, and the rest for their sakes. Thus the Lord sheweth himself carefull to remooue all causes of doubting from his people, and to put in all the prouisoos that may be on their behalfe, al to make the conueiaunce of his blessings as sure as may be vnto them, that they may haue nothing to allege for themselues, if they shuld vnkindly reiect or neglect this gracious couenant of the Lord, so mercifully and vnderferuedly offered vnto them.

The first thing that from hence wee may

The second Sermon.

learne, is this, that the finnes of many shall
 not hinder the course of Gods mercies vnto
 the penitent, though they be but few. The
 Sodomites were many, and their finnes
 were as a mightie pile of woode for the
 wrath of the Lord to burne vpon, the crie
 of them ascended vp vnto the eares of the
 Lord, and the filthinesse of their abhominations
 had infected the very aire; yet all this
 could not moue the Lord to keep backe his
 mercy and louing kindenesse from righteous
 Lot, whose soule was vexed within him
 for their wickednes; neither did the Lorde Gen. 19. 29.
 forget his seruant *Abraham* when the fire
 of his fierce wrath was flaming vpon those
 wicked cities. In the like gracious manner
 did hee remember *Rahab* (who gaue enter-
 tainment to the spies of *Ioshua*) when Ieri-
 cho was vtterly destroyed. And this is a
 point of singular comfort to the godly, to
 remember, that God in visiting the finnes
 of the whole world, yet will not forget to
 shew mercie vnto thousands of them that
 loue him and keepe his commaundements.
 Yea, if there bee but one of a Citie, and
 twoo or a Tribe that doe truely returne to
 the Lord, the Lord wil surely embrace them
 whatsoeuer others do.

Againe, we are further to obserue heere,
 that the Lorde that is the most righteous

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Judge of the world, iudging all men in equitie and trueth, will not condemne all for the wickednesse of some, but will take them as he findeth them, if there be but one of a citie, or two of a tribe that feare God, they shall be iustified in their vprightnesse, and not be condemned with the rest And surely this is a good rule for vs to follow, that in censuring and iudging of men we may take heede of rash and hastie iudgement, for it is the maner of the peruerse world to cōdemn all for some, without any difference, or exception. If in the ministry they heare of som one or a few that be of lewd and vngodly behauiour, straitwayes their bolt is shot ouer the heads of all that are in the ministrie, crying out that all be naught, they are all such. In like sort, if any other man that is a professor of the gospel chauce to be founde in any fault, straitwayes profane Atheists crie out with open mouth, that there are none worse then professors: but they will take heede (I hope) how they do make such wry-mouthed conclusions against all estates, for feare that their necke shoulde pay the price of their tongue. For if they should look into the state of Kings and Princes, they should finde that some haue beene vsurpers, some idolaters, some tyrants, and some verie vicious and licentious persons; will they

The second Sermon.

therefore conclude and say of Kings and Princes, as they doe of the poore ministers and other inferior professors of the Gospel, there are none worse then Kings and Princes, for such and such were idolaters, &c. they are all naught? No, I trow not, for feare of a worse matter. But doe they thinke in this sort to deprave and condemne the profession of the gospel, and the knowledge of the sacred scriptures as the cause of al disorder, and the professors of the same as the worst persons that liue (as the maner of many is) and to escape the Lords hands for this their horrible pride, and presumptuous rashnes: wil not the Lord (thinke we) be reuenged of such wicked ones that shall so maliciously beare false witnes against Gods church and slander the Lord Iesus in his poore members? Is not the Lord as ielous of his owne glorie, and of the credit of his people and gospel, as Kings and princes are of theirs, and their lawes? but as Christ said of his disciples, so wee may truely say of such swift iudges, they knowe not what spirite they are of. For the spirit of God taketh another course, hauing to deale with the seauē churches of Asia, in the Reuelation he saith thus: *Apo. 2.* I know thy faith, and thy patience, and thy loue, and thy zeale, &c. that is, I commend thee for these good things, and I approve

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thy workes, but yet I haue somewhat to say against thee for such a thing and such a thing; that is, I neither condemne thy good, bicaule of thy euill, nor commend the euill that is in thee, because of thy good things: this course he taketh with euerie one of them, to shew what we should do in such cases, if we haue the spirit of god, for we so many in the world fallen into two foule extremities at this day: first our protestants at large say, that because wee haue the gospell plentifully taught in many places of the land, and the sacraments, & many good things (the Lord make vs indeede thankfull for them) that therefore all is well, and nothing is amisse, there are no faults, nor corruptions in the church, ministers, or people. The Brownists on the other side erie out, that because that there are some defects and wantes in the church, and euerie thing is not in euerie respect so purely reformed as it ought to be by the word, therefore (say they) wee haue no church, no sacraments, no ministers, nor any thing that is good, but that al our ministers are dum dogges, Baals priests, and I know not what, playing the franticke mans part; who because some thing lieth in his way: or there is something in the house that is not to his minde, therefore laieth about him at euerie one that commeth in his way; the poore

The second Sermon.

innocent children are beaten, the seruants driuen out of doores, the meate on the table is cast downe to the dogges, the fire flung about the house, the windowes are broken in peeces: and not content with this, runneth out and gathereth vppe al the filth and dirt in the streete to cast in his mothers face that bare him, and wipeth his handes vppon his fathers face who begate him, and all to make them odious to all that shall beholde them. And hauing set the house on a fire, runneth away by the light thereof, crying out to all that they haue infected with the like rage. Come out from among them, Come out from among them, there is no dwelling, there is no house, there is no meate, there is no body to dresse anie thing, they are al polluted and defiled, all is naught amongst them. And hauing made their Proclamation, away they fling into another countrey, till they haue done as great an exploite there, vntill at the last falling out amongst themselves, and excommunicating one another, many of them return home againe & as men awaked out of their dreame, they lay downe their weapon, and goe quietly to bedde againe. And in the like sort doe the Papists deale with vs; but their dealing is so grosse & palpable, that I wil not vouchsafe to waste

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vvasse any breath about them. But nowv to the text againe.

One of a citie and two of a tribe, &c.] Here vve are further to obserue, that God is not led by the multitude of the vvicked, to mislike of the godly being but fevv, or to like vvell of the euill, because they are many, vvwhich is also a rule for vs to immitate and follovv, and it may stand vs in stead many vvaies, for first it teacheth vs to take heede that vve be not dravven avvay to euill, vvith the example of the multitude vvwhich like a mighty streame is very forcible to carry vs avvay, except vve row hard against the same. The life of the multitude is called by our sauiour Christ the broad vvay, that is, the common vvay, vvherein many doe vvvalke vnto their destruction, vvwhich therefore must bee auoided of euerie one that vvill be saued: secondly vve may learne from hence, not to be discouraged from good things, by reason of the small number that ioyne vvith vs, for straight is the gate and narrowv is the vvay that leadeth to saluation, and fevv there bee that find it. And thirdly vve may see here that multitude is no certaine argumēt of the truth, nor of the best things, as Papists and Atheists doe imagin, for though euill men haue all the hands and seales in the vvorld to testifie in their behalfe, yet are they neuer

123.3.

127.13.

The second Sermon.

the better before God, as *Achabs* iourney was neuer the more prosperous (when hee went contrarie to Gods will against *Ramoth Gilead*) though foure hundred false prophets said vnto him, *go and prosper*, and but one onely was against him in it. And though many laugh thee to scorne, thou art neuer the worse, if thou hast the truth on thy side: as *Micaiah* was neuer the worse though 400. were against him, and the king and all were against him, yet was the truth stil the truth, (though it were iustified only in his mouth) and preuailed at the last. We see for the most parte, that those which turne to God as *Hezechias* did, are but the smallest number, as it were one or twoo in a towne (in comparison) that are true'y religious, and a few in a great congregation, that are zelous indeede for the glorie of God, and they are also noted & pointed at of the rest, as the cōmon wonderments of the world: and yet we must beware, that we make not vp the whole reckoning, with those only which we see, or can yet iudge of (as the *Brownists* do) excluding all the rest, but to thinke thus rather, that as there may bee fire vnder the ashes, though I see it not, yet so there may be religion in the harts of many though I see it not yet. And as in the daies of *Elijah*, the lord had 7000. in *Israell* which neuer bowed their

1 King. 22.

1 King. 19. 18.

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knees to *Baal* which *Elijah* could not see, as sharpe sighted as he was, so there may bee in our daies seauen thousand, which belong vnto God and may proue religious, more then we see now, and yet we be not so sharp sighted as *Elijah* was. But howsoever it may be, this is sure, that the sincere worshippers of God are alwaies the fewest; and Gods number is alwaies the smallest. And therefore as *Jeremy* preached to all, but conuerted by his doctrine not past one of a Cittie, and two of a tribe, that is, a verie fewe. So we now must preach to all, but if one of a citie, and two of a tribe, that is, if anie at all doe repent at our preaching, wee may thinke our selues verie happie. It may be, that as 70. followed Christ a while, which bare the name of Christs disciples, besides thousands that followed him for their bellies sake, so many may follow vs nowe in the like manner: but as these seuentie disciples came after twelue, so is it nowe, that as it is read in one place, of Christ and his seuentie; and in another place, of Christ and his twelue, so nowe may wee see the like againe: for at one time you shall see Christ with a great auditorie, and some time Christ with twoo or three about him, from seuentie to twelue; and amongst those fewe will bee some hypocrites and

The second Sermon.

false brethren too, as amongst the twelve there was found one *Iudas* a traitour. So that the Lords companie oftentimes prooueth like *Gideons* armie against the *Midianites*, which at the first was 32000. amongst which were found 22000. timorous and fearefull, which being dismissed, there remained but 10000. of which ten thousand there were founde but 300. which would take paines to lap water like a dogge, and they were *Gedeons* army, so from two and thirtie thousand they came downe to 300. The same is stil to be obserued, which hath beene from the beginning, and shall continue to the end. In going frō god many are noted in the gospel. 70. disciples forsake Christ at one time for one speech which they vnderstood not, and came no more at him afterward, yea & it was doubtfull whether the rest would haue forsaken him too: but in comming vnto Christ but few are noted, nowe and then one alone like *Nicodemus*, and that by might too for feare of the Iewes. Inquirie being made for prophets, four hundred false, but one true, four hundred against God, but one for God can be founde. In the ninth of *Ezechiel*, wee reade of sixe that were sent to destroye, and but one to saue. In the fifth of *Ieremie* the Prophet is willed to searche all Ierusalem: to see if hee could finde but one

Iadg. 7. 4.

Ioh. 6. 66.

Ioh. 3. 2.

E2

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righteous man that the Lorde might spare the city for his sake. Now, this is hard, and it goeth so hard, that when all are gleaned out and refined, the Lordes flocke will bee but a little flocke as Christ calleth it, in respect of the multitude, but it is the best flocke. *Gideons* army was but the gleaning of *Ephraim*, yet those gleanings were better then the vintage of *Abiezer*; so the Lordes people are but the gleanings of the worlde, yet those gleanings are better then the vintage of *Sathan*. And as hard as it goeth, so mercifull is the Lord, that if in all *Sodome* there be found but one *Lot*, the Lorde will gleane him out, before the deuill shall reape his haruest. If one groat be lost, he will seek it vp againe; if one sheepe be gone astray, he will fetch him home againe with ioy; if one sinner repenteth, there shall be ioy for him amongst the angels in heauen; if one prodigall child commeth home againe, hee shall be receiued; if one leaper amongst ten that are clensed, returne with his thanks, he shall be accepted; if in a cittie one, in a tribe but two, and in a whole world but eight iust persons bee founde, the Lord will receiue them and saue them from perishing with the wicked world. The Lorde dealeth not with his people as men doe, that will say, if there be but one fish in the net, and a lit-

2.52.

3.2.

15.7

67
The second Sermon.

the one, cast it in againe; if there come vpp
but a little fruit vpon the tree, let the swine
eate it, except there were more; if the henne
bringeth but one chickin, cast it away, be-
cause there are no more; or as the wicked
say, if there bee but one or two in a congre-
gation that feare God, what account make
you of him, hee is one, we are many against
one? but the Lord makes much of one, so it
bee his owne, to teach vs, that we also should
make more account of one good man, (if
there be but one among many) then of ma-
ny bad, as the Lord doth, for he dealeth like
a merciful creditor, who hauing many despe-
rate debts, will take any thing, and not re-
fuse part, because he cannot haue all. Last of
all, from this place we note, that the Lord
vseth to spare many wicked ones oftentimes
for the smal number of his elect sake which
are amongst them, as he spared Sodom and
Gomorrha for *Lots* sake, the olde world for
Noahs sake, and *Putiphar* for *Iosephs* sake,
the thornes are spared for the Lillies sake
that groweth amongst them, and the tares
for the wheate sake, are not cutte downe,
and for good *Iehoshaphat* his sake it was that
the Lordes Prophet vouchsafed to goe vn-
to wicked *Iehoram*, or else hee would not so
much as haue looked towards that wicked
man, though he were a king.

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This may teach vs to make much of them that feare God, for if their number be once accomplisshed, the world is at an end; for as the world was made at the first for their sakes, so for their sakes it is that it continueth and standeth: for how long did Sodom stand free from the fire of Gods wrath after *Lot* and his housholde were remooued out of it? or how long did the old world escape drowning after that *Noah* and his companie were entred the Arke, no longer shall the world stand, after that the Lord hath once gathered his chosen vnto himselfe. If the wicked did well consider of this point, that when the Lord hath gathered his wheate into his barne (as the Lord Iesus saith) that hee will then gather the tares together and cast them into vnquenchable fire, they woulde not bee so hastie to driue away Gods people, and to hunt them out of their companie, and out of their Citties and townes, as they doe, like the Galileans which were not well vntill Christ were gone out of their coast, but euen in pollicie they make much of him, as some doe of wardes, whose landes they enioy but during their minoritie and the terme of their liues, and after their decease, or when they come to fullage, all goeth from them againe to another. But nowe let vs come to the text againe.

The second Sermon.

And wil bring you to Zion] Zion was a fort in Ierusalem; & kept in possession of the Jebusites til *Dauids* time, but it was won by *Dauid* when he came to the crowne. After hee had won it, hee brought thither the Arke of Gods couenant; to which place the people resorted to worship the Lord. So that by *Zion* is meant the place of Gods worship and religion, so that the meaning of the *Lord* in these words is this in respect. I wil set you at libertie from your enemies, and bring you againe to your owne country, that you may serue mee in holy exercises of religion, as I haue appointed. Whence we may note, that the end of the churches deliuerance frō any trouble and affliction, is to become more religious, for to this end hath the Lord deliuered vs out of the hāds of our enemies, that we might serue him without feare, in righteousness & true holines alwaies. But som may say: This is a mater of no great value, for they had it before & made no reckoning of it, & therefore very likethat this wold not moue them. But if hee had tolde them of their gorgeous houses, delicate orchards, pleasant fields, and abundance of worldly wealth and great honours and dignities, it may bee they woulde haue regarded such things, as sathan thought to mooue *Christ* to worshippe him that waie, when no waie else woulde preuaile.

2. Sam. 5. 7.

2. Sam. 6. 16

1. King. 8. 4

Luke. 1. 74.

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he sheweth him therefore all the kingdomes of the world, and the glorie of them, and doth offer them al vnto him vpon condition that he would fall downe and worship him, but by no means he could preuaile with his goodly offer, for the Lord Iesus was not of a worldlings mind, that will do more for gold then for godlinesse. So it should seeme that if the Lord had told the Iewes of such matters, wherewith the heart of man is more drawen, thē with spiritual matters, he might haue wonne their loue for euer. But to tell them of Zion, and religion, of pastours, and preaching, might seeme to be the next way to driue them further from his loue then before. Indeeде this seemeth to bee a good worldly pollicie, but the Lord neede not to be taught of the world. The truth is so, that when they had their fill of religion and religious exercises at Zion, they cared not for them: but now being wel humbled with affliction amongst idolaters and scoffers: and being kept from it, they account deere of it. And the trueth of this may further appeare by that pittifull complaint and mone which they make in the 137. psalmes when they were amongst the Babylonians in captiuitie, *By the riuers of Babel we sate, and there we wept, when we remembred Zion: they wept not before, when they were at Zion, but*

The second Sermon.

now they weep: yea so great was their griefe
at the remembrance of Zion nowe, that all
mirth and musicke is laide aside: nowe they
hang vp their harpes vpon the willow trees,
and fall to weeping and sorrowing for Zion;
for Zion, why could not their melodie and
sweete musicke make them merry? Oh no,
no, they could take no ioy nor comfort in a-
ny such outward things, so long as they were
banished from the publique exercises of
Gods religion at Zion, which was a signe of
Gods loue and fauour vnto them; but nowe
they were excommunicate and cast out as it
were vsauourie salt vpon the dunghill (for
Babylon was but a dunghill to Zion) oh God
had taken his loue tokens and iewelless from
them, God shewed an angry countenance
vpon them. How could they then be mer-
ry? what ioy could they haue in the riuers,
or pleasant walkes, or sweete musicke when
they remembred Zion? oh now Zion, Zion, Psal. 137.
Zion, nothing but Zion would make them
weepe, and dashed all their ioy and mirth, &
laied it in the dust, But, was this all? Oh no,
no, besides all this, they that led vs captiues
required of vs songs, and mirth; when wee
had hanged vpp our harpes, saying, sing vs
one of the songs of Zion. Oh the wicked
Babylonians came scoffingly, and taunting-
ly, and mocked them by their religion, and

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flowted at the very name of God which was praised in their songs, and this cut the very heart strings of them in twain: as the proud Spaniard would scoffe at vs and our religion, if the Lord (as iustly he might) should deliuer vs into their handes; Come on you Protestants would they say, let vs heare now one of your Geneva psalmes, &c. Oh this would go to the heart of vs (if wee had anie sparke of Gods spirite in vs) to heare God thus, and his holy religion had in derision of his wicked enemies.

Here then we may learne, that wee neuer see what a benefit it is to haue religion, and the ministry of the word, vntill it be taken from vs. Though *David* alwayes loued religion, yet neuer so much as when hee was in trouble and banishment, for then he coulde make his mone vnto God, and say, that the sparrowes and the swallowes were at a better passe then he, because they might come and build their nests neere vnto the altar of the Lord, and they could haue a place in the Lords house when hee was shut out. Then did his soule long for the presence of the Lord againe. As the Hart longeth for water when shee is chased; then was his meate nothing but teares, and his drinke stil mingled with weeping, and then did he poure out his soule vnto God like water, and his

84.3.

m.42.5.

The second Sermon.

bones were as it were cut a sunder, so great was his griefe then, whē he remembred how he had gone with the multitude into the house of the Lorde with songs of praise, and thanksgiuing as vnto a feast which now he could not do. And this is that which *Amos* prophecieth of when the Lord shall bring a famine of the word of god vpon the land, the shall men run vp and downe from one place vnto another, yea from one sea to another; and from North to South to seeke it, and shal not finde it, for he that wasteth meate, and health, and libertie, can best tell what they be worth.

Amos. 8. 14.

And the rather to prouoke vs to a loue of these heauenly things, we are to note, that religion and libertie goe both together: The Kings of *Iudah* neuer prospered better then when they embraced most zealously the worde of the Lorde. And most true is that saying of the Lorde Iesus, that if wee first seeke (as many did) the kingdome of GOD, and the righteousness thereof, then libertie, then peace, then health, then riches, and then all other things shalbe cast vpon vs. It foloweth,

Mat. 6. 33.

I 5 And I will giue you Pastours according to my heart. As if he should say, whereas before you went into captiuitie, you had pastours that were either dumbe dogges that

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could not teach you at all, or false prophete that taught as it stode with their aduantage, so that you could neither haue knowledge, nor conscience to serue me; for which cause I sent you into captiuitie, nowe I will not only bring you home againe, but I will also giue you wise and godly pastours which may teach you how to serue me rightly, and may also call vpon you to serue me faithfully, that you may goe no more into captiuitie. Here then we may note first, that a wise and a learned ministerie is a most needful thing, in asmuch as without it, it is not possible true religion shoulde continue. And therefore when God beganne an ordinary religion, he commanded that *Aaron* and his sonnes, and the tribe of *Leui* should be sanctified to the office of priestthoode, to offer sacrifices for the sinnes of the people, and to teach and instruct them in the vwill of the Lord, shewing thereby that religion could not be vpholden without some special means to teach and direct the people therein.

According to my heart; that is, such as I shall like and approue, that shall haue their calling from me, and their gifts from mee, and their allowvance from me, and shal teach for me, and reprove for me, and shall seeke nothing but my glorie, and your good, such as my selfe shall like of: so is *David* saide to

75
The second Sermon.

be a man after Gods ovvne heart, that is, such
a one as God taketh delight in, and approo-
ueth, and that is Gods heart indeed: for the
Lord hath no heart, nor head, nor body, nor
hands, nor feete, nor eies, nor mouth, nor
eares as man hath, and as the grose Papistes
haue set him out in their pictures vpon their
vwindovves, &c. But these partes of man
are attributed and giuen to God after the
manner of men, for mans better vnderstan-
ding of the nature of God; for euery man
knowveth to vvhath vse these partes of mans
body serue; the eie to see by, the eare to
heare by, the mouth to speake by, the
hand to worke by, the foote to goe by. And
sometime these partes in man are in the scri-
ptures put for the qualities and properties
that be in them; and sometime for the acti-
ons and deedes that are vvrought by them,
as appeareth in the fift chapter of the gospel
after Saint *Matthew*, vvhere it is said by our
saviour Christ; if thy eie offend thee, plucke
it out, or if thy hand offend thee, cut it off:
his meaning is, that men should take heede
of such things as are done by the hand, and
by the eie; and so by the rest, to the offence
of God or our neighbour. And it is an vsu-
all thing in our common speaking amongst
men, vvhen vve see any mans vvriting, we
say, this is such a mannes hand, and yet the
vvriting

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writing is not his hand, but his handy worke. When we heare one speake, wee vse to say, that is such a mans tongue, or, I knowe him by his tongue, and yet his speech is not his tongue, but a thing vttered by the meanes of his tongue. So likewise in God there are such properties and qualities, which are indeed his very essence and being, and are described in the Scriptures, for our better vnderstanding what the Lorde is vnto vs; as knowvledge, and wisedome, and vnderstanding, and might, and strength, and iustice, and mercy, and prouidence, and loue, and hatred, and anger, and liking, and disliking, and many moe, vvhich are all set foorth, eyther vnder the partes of mans body, or by other creatures whose natures are very well knowen vnto men. And how could we better come vnto the knowledge of Gods vspeakeable nature, so farre as is meete for vs to knowe, but by such things as we are familiarly acquainted vwithall our selues? for doe not al men know, that strength doth vtter her force by the meanes of the arme? and that knowvledge and vnderstanding doe enter into the heart by the eie and the eare? do not men declare their mind by word and by writing? doeth not loue and anger lodge in the heart? and doth not the countenance bevv:ay the liking and disliking that is in

The second Sermon.

the heart? and who is so simple that knowv-
 eth not these things? Therefore when the
 simplest shall heare the scriptures call God a
 spirite, and tell vs withall, that a spirit hath
 no flesh nor bones as men haue, and yet shal
 heare the same Scriptures to attribute vnto
 God a head, a heart, together with eies, and
 eares, and a mouth, and a face, and a soule, and
 feete, and such like, as if he were not a spirit,
 but a man, must they not needes conceiue
 that there is something else meant by such
 kinde of speeches, which they could not so
 vwell vnderstand, nay not at all conceiue, if
 God should vtter himselfe as hee is in him-
 selfe, and not by such things as are familiar
 with mans vnderstanding, and not to ima-
 gine so grossly as the grosse headed idolatrous
 Papists do, that God is a man indeede, and
 hath the parts of mans body indeede? Ther-
 fore vwhen vve heare of the Lords hand or
 arme, vwhat can we vnderstand thereby but
 his omnipotent power, might, and strength,
 vwhereby he is able to do all things which he
 vwill doe? Other arme and other hand the
 Lorde hath not, for he is a spirit. When we
 heare of the Lords eies and eares, vwhat can
 we conceiue thereby, but his knowledge &
 vnderstanding, which is such that nothing
 can be hidden from his maiestie? but that he
 seeth and knoweth all things at one instant?
 other

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other eares and other eies, the Lord hath not, for hee is a spirit. When we heare of the mouth of the Lord, what else can we vnderstand thereby but the reuelation of his will? other mouth the Lord hath not, for hee is a spirit. When we heare the Lords head is as white as wooll, what can we gather thereby but the eternal wisdom of God, because wisdom is commonly attributed to the grey headed? other head and haire the Lord hath not, for he is a spirit. When we hear of the soul or heart of God, what can we conceiue thereby but the Lords liking or disliking of a thing? otherwise the Lord hath neither heart nor soule, for hee is a spirit. When we heare of the light of Gods countenance, what else can we vnderstand thereby but the tokens of his loue and fauor? otherwise the Lord hath no countenance, smiling, or frowning as men haue, for he is a spirit. And when we heare that God is a spirit, wee must not conceiue thereby, that God is circumscribed within any certaine place, as some heretikes haue thought, because a spirit is so; but we are to learne thereby, that he is of a spirituall substance, and inuisible nature, but altogether vnspeakeable, infinite, and incomprehensible. And thus we see what is meant by Pastours according to Gods heart, that is, such as his maiestie shall approoue and like of.

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Nowe let vs see what wee may learne from hence. The Lord promising and purposing to do his people good, yea the greatest good that can be if they turne to him, he saith, he wil giue them pastors according to his liking, such as he shall approue and delight in; to teach vs that there can come no good vnto Gods people but by such meanes as God doth like of. To build vp Gods church in faith and repentance, and to keepe the same in the holy obedience of Gods lawes; there is more required then to haue pastors, and detours, they must be such as God doth like of. These are tokens of Gods loue to his people, and shal do good in their places, and turne many vnto righteonsnesse, where others are tokens of Gods wrath, and are giuen in his wrath, as *Saul* was to the Israelites, to be a plague vnto the people. These that are approued of God, haue their gifts from God, and are sent forth with his blessing, that they may prosper & beget many soules to God. The other are made barren, and accursed that they can doe nothing, but onely supply the place of pastours, but the sheepe cannot feede in their pastures it is so sower; or if they feede, they cannot thriue, because it is not blessed, for as the body liueth not by bread onely, so the soule liueth not by doctrine onely, but by the blessing of God vp-

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on both. *Daniels* diet was but water & pulse, yet with that did hee like better, then they which had their porcion from the kings table, because it was Gods allowance, and went with a blessing. So they that haue pastours according to the Lords own heart, are many times fed but with plaine, yet pure doctrine, and their soules are better fed with knowledge; their faith is more strong, their repentance is more sincere, and their life more reformed, then theirs that are fed after a more stately and princely manner, which ostentation of humane learning and eloquence, because it is gods allowance and goeth with a blessing, whereas the other commeth and goeth like the winde, which onely puffeth and bloweth at men, and so leaueth them as it found them. In the twenty three of *Ieremy* the Lorde doth most notably describe such prophets, as are not according to his heart. In the 23. hee calleth them liars and dreamers, to shewe that there is no credit to be giuen vnto them, more then vnto liars, neither is there in their doctrine any more certaintie then is in a dreame. In the sixe and twentieth verse hee saith, they delight in lies, which he calleth the deceit of their owne heartes, to shewe from what fountaine they draw all their licor, euen out of the filthy puddles, of their owne braine. In

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the twenty seuen verse hee sheweth what is the fruit of these dreames, namely the name of GOD is forgotten by their meanes amongst the people, a most horrible sinne to forget GOD, as if the deuill himselfe should teach. In the thirtie verse he calleth them theeues, because they steale the word of GOD away from the people, like those that are still dissembling and discouraging men from the reading of the scriptures after the manner of the popish synagogue, for feare that their wickednesse shoulde be descried by the light of the worde. They that robbe by the high waie, take awaie but mens money or their worldly goodes, but these robbe mens soules of the most precious worde of GOD, therefore they are the greatest theeues. And the better to effect their purpose the Lorde sayth in the one and thirtieth verse that they haue verie sweete tongues, and can make the people beleue that the Lord saith this, and the Lord saith that, when it is onely the deceit of their owne heart. In the two and thirtieth verse he saith, they are flatterers, and through their flatterie they cause the people to erre: & in a word he saith, that the Lord neuer sent them, neither gaue them any authority, and therefore they bring no profite vnto the people, they preach and

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studie and take paines to no purpose, like
 the good wife that churmeth, and churmeth
 and can make no butter come. As for the
 people that lue vnder their ministerie, hee
 sheweth in the 2. verse that they be adulter-
 ers and swearers, full of wickednes and vn-
 godlines, to shew that nothing but wilder-
 nesse can grow vppon the ground that is til-
 led by such as are not according to the Lords
 liking. As for their owne behauiour hee
 sheweth in the thirteenth and fourteenth
 verses that it is sutable to their teaching:
 deceitfull and filthie; broken out with ail
 manner of botches and blaines, of foolish-
 nesse, and filthynes, and adulterie and vn-
 cleanenes, and walking in the by-pathes of
 lies and falshood, strengthening the hands of
 the wicked, that none can returne for his
 wickednesse, and in one word more, they are
 all, both prophets and people vnto mee, but
 as Sodom a sinke of sinne, and as the inhabi-
 tants of Gomorra such an other sinke:
 thus they are to me saith the Lord, thus they
 are in my eie whatsoeuer they seeme to be
 in their owne opinion, or in the iudgement
 of others, whome they haue blinded and be-
 witched: Thus we see what vgly creatures
 they are which runne before the Lord send
 them, which are ministers after mens hearts,
 but not after Gods heart, as a number of

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blind guides amongst vs bee; the Lorde taketh no pleasure in them, nor in those foolish people that are contented with them; and therefore lets them alone to do as they list, and turneth them as false children, ouer whom he hath no care, but lets them runne as it were filth and vermine for want of trimming & washing with the water of his grace and spirit; whereas those that are of his sending forth, and such as hee taketh pleasure in, he will set them out in the best manner, and grace them with good gifts, and holie conuersation, he will make their words gracious, and their ministry to be reuerenced in the eyes and heartes of all that feare God, they shall bee mightie and powerfull in deliuerie of their message, they shall be fruitfull in the worke of the Lorde, and terrible in the consciences of the wicked; they shall bee blessed in the strength of the spirit, to turne many foules into the wayes of righteousness, euen so manie as GOD hath appointed, yea they and their people shall bee a righteous generation, ouer whome the Lorde will haue a watchfull eye continually, to renewe and to repaire them with his grace and spirit, there shall not so soone any sore seeme to arise in their life, or anie corruption in their profession, but the Lord with his fauour and grace

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shall heale it againe, they shall be blessed of God to the good of Gods church which are pastours according vnto Gods heart, and none else; I doe not meane such as are free from all corruption and staine of sinne, for such are not to bee looked for in this vale of corruption, but such as the Lorde hath sent foorth, and furnished with gifts, and sanctified for the worke of his church. And the like may bee saide of ciuil magistrates, and church gouernors, that if euer the church of God reape any good by any, it is by them that are not after Antichrists heart and liking, or according to the worldes approbation, but according to Gods wordes liking, for God blesseth no ordinance but his owne.

This doctrine may haue a good vse in respect of those that bee Pastours, or that haue anie publique place of teaching in the church of G O D, it maie seeme to admonish them, that they approue themselves both for life and doctrine in the sight of G O D, to bee such as God liketh of, if they will doe any good in the worke of the ministerie, and thereupon reape any comfort to their conscience in the day of the Lord.

There be two markes that euery minister approued of God must principally aime at, not lucre, nor gain, nor worldly promotion,

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not the vaine praise of the world, as the manner of many is, which shoote as rouers doe at many markes, and neuer a one certaine. But the markes that Gods ministers must shoote at, are the glorie of God and the good of Gods church, that they may say as *Paul* said, without checke of conscience, Our hearts desire and prayer to God is, that Israel may be saued. And so deere should the glory of God be vnto vs, and so great should be our loue vnto the church of God, that if it may bee aduaunced in the saluation of our brethren, yea of our enemies more then in their destruction, we shoulde earnestly craue the same of the Lord, yea so earnestly, that rather then the Lord should loose any part of his glory therein, we ought to craue it with the hazard of our owne saluation, as the apostle *Paul* that singular paterne of zeale and loue did, when hee desired to bee accursed for his brethren sake, the Iewes which were his brethren according to the flesh. Some bende al their endeuer that they may be wel thought of with the Prince, or with the court, or with some noble man, or with the chiefe of their congregation, for wealth and authoritie, and some desire only to be popular, & approued of the multitude: & to bring this to passe, they take great paines, they studie hard, they reade much, they currie

Rom. 10. 1.

Rom. 9. 3.

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fauour with one, and flatter with another; they serue the time, and turne with the time, watching the tide, that they may rowe with the same; and if they meet with any of their brethren labouring against their streame, him they belabour with their Inuectiues, though therein they doe striue against the streame of Gods eternall trueth; but what care they so they may haue the approbation of the world, whose glorie they doe hunt after like lusty *Nimrods*? and if they chance to misse of their purpose, as sometimes they are crossed as wel as others, are they not ready to fall sicke of *Hamans* disease, who was ready to die for sorrowe, because *Mordecai* did not bow the knee vnto him? It is a good blessing of God to be gracious in the eyes of christian Princes, and great states, as it was a thing greatly to be reioyced at when *Theodosius* the Emperor of Rome embraced christian bishops which resorted vnto him. And the fauour of Gods people in the Lorde is a good fauour of God, which oftentimes hee giueth vnto his seruants, when they seek not after the same. But yet this is not the thing that Gods seruants must affect, but all their care must be both at their first entrance into the ministerie, and in the whole course of the same vnto the ende, that they may bee found Pastours according to Gods owne

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heart. Both credite and maintenance in the world are the good blessings of the Lorde; and it shall be lawfull for Gods ministers to enioy the same so farre foorth as God seeth good for them; but yet they must take heed that they make not those things the ende of their worke; but that at the first, and at the last, we may be approued in the sight of god. The apostle had matter of reioycing in his countrey, for he was an Israelite, and of his bringing vp, for hee was brought vp at the feete of *Gamaliel* a learned man; hee could haue stooode vpon his learning, for he spake with tongues more then any other; if others were doctors, he was a doctour of the Gentiles, and many great priuiledges he had that others had not. But what, doth hee stand so much to the maintenance of those thinges? No, he counteth them all but dung to winne *Philip. 3. 8.* Christ, he forgetteth them as things left behind him, so that hee may attaine vnto the marke that is set before him, euen the price of his high calling the Lord Iesus Christ: he careth not a point for them, so that he may approoue himselfe a faithfull workeman in the sight of God. And so shoulde wee doe; if we be ministers approoued of God, wee must not be as many are which make merchandise of the word of God: but as of sincerity; but as of God in the sight of God,

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1.5-17. we must speake in Christ. If we be pastors
 according to Gods heart, we must not praise
 our selues, nor stand in neede of letters of
 commendation vnto our charge; or of re-
 commendation from them vnto others (as
 the Apostle saith) but our flocke must bee
 our epistle written in our hearts to be read
 and vnderstoode of all men; not with incke,
 but with the spirit of the liuing God. If we
 be ministers approoued of God, wee must
 giue no occasion of offense in any thing, that
 our ministerie may be free from reproofe:
 But in al things (saith the Apostle) we must
 4 approoue our selues as the ministers of god,
 in much patience, in afflictions, in necessi-
 ties, in distresses, in stripes, in prisons, in
 5 tumultes, in labours, by watchings, by fa-
 stings, by puritie, by knowledge, by long
 6 suffering, by kindenesse, by the holi-ghost,
 7 by loue vnfeined, by the worde of trueth,
 by the power of God, by the armour of
 righteousness, on the right hand and on
 the left, that is, both in prosperitie and ad-
 8 uersitie, amongst friends and foes, by honour
 and dishonour, by euill report and good re-
 9 port, as deceiuers, and yet true, as vnkno-
 wen and yet knowen, as dying and yet
 10 liuing, as chastened and yet not killed, as
 sorrowing and yet alwayes reioycing, as
 poore and yet making many rich, as ha-

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uing nothing and yet possessing all things. What a notable approbation is this? How many fellowves hath the holy Apostle saint *Paule* in this? This is for saint *Paule* alone, and such Puritanes as he was. Heere is no mention all this while of Dispensations, nor of Qualifications; nor of Pluralities, nor of Vnions, nor of Totquots, nor of any such implements, belike they were not allowed of in Saint *Paules* time; for if they had, surely the Apostle would not haue left them out, or it may be that they were not then in vse, and the world is growen wiser now then it was in saint *Paules* time:

Oh quantum mutatus ab illo!

The worlde is greatly altered since saint *Paules* dayes; it can no skill of saint *Paules* course. Well yet wee must learne to haue skill of it, if wee will be approoued in the sight of God. And if all the world do commend vs, and yet God condemne vs, what shall it aduantage vs? Most miserable and wretched caitifes shall we prooue our selues to be, and better it had beene that wee had neuer beene borne, if the Lord shall say hee knoweth vs not. This was *Micaiah* well perswaded of, and therefore hee stode to the truth when foure hundred false prophets & flatterers stood against him; yea when the

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king and all was against him, but yet he was a Prophet according to the Lords heart, and that was sufficient for him. Many at the first, and a great while haue made a good shew of great sinceritie, that no man would haue taken them but to be men of God indeede (as good Prophets were called in old time) vntill they haue fallen by the world as *Demas* did, or till they haue fallen into fauour with the court, or the state, or till they haue taken som high degree of schooles, or till they haue climed vp the ladder of promotion, and then the date of their zeale, and painfulness and sinceritie hath bin expired, and they haue turned ouer their copping to others, & hauing made shiprack of faith & a good conscience, they haue gone forth like *Thamar* out of hir brother *Ammons* chamber when *Ammon* had defloured hir, she wet out with her garment of diuers colors rent & torn; so they haue gon away with their garment of gods graces rent and torne, onely this difference is betweene *Thamar* and them, she wept & mourned for it, and so doe not they, but rather reioyce at their alteration, holding these things nowe as most vile, which before the time of their sinceritie they counted most precious: & this is yet a most feareful iudgement of God vpon them for their apostacie, for when they begin thus with tongue to persecute the truth

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which before they haue professed, what doe they else but turne into that hie way which leadeth vnto the sinne against the spirit of truth. And being thus reuolted from their first loue, they fell to be iust of *Sauls* humor, who perceiuing himselfe to bee forsaken of the Lord for his hypocrisie, and dissembling in Gods busines, desired yet of *Samuel*, that he might bee honoured before the elders of the people, and then he was safe, that was all that hee looked after. So say they, let vs bee honoured before the elders of the people, and that is sufficient, for that is all that they looke after, as hauing their reward of men, and not of God.

The third Sermon of God wooing
his Church.

IEREMIE Chap. 3.

Verse 15 *And I will giue you Pastors according to mine heart, which shall feede you with knowledge and vnderstanding.*



Ow the question groweth how we shal knowe who be pastors and ministers according to Gods liking, and who be not. The Lord Iesus doth best re-

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solue that doubt in the 7. of *Iohn* ver. the 18.
 thus; *He that speaketh of himselfe seeketh his
 owne glory, but he that seeketh his glory that sent
 him, the same is true, and no vnrighteousnesse
 is in him:* that is, hee is a true messenger of
 God, and no counterfeit. A man is saide to
 speake of himselfe two waies, either when he
 speaketh before he be required to speake, or
 being required to speake, speaketh not the
 truth truely, but mixeth some deuice of his
 owne braine therewith: so did the false pro-
 phets, for both they ranne before they were
 sent, and also spake the errours of their own
 hart in stead of the word of the Lord: So did
Vzzah that which he did of himselfe, when
 he put his hand to the arke of the Lord, be-
 cause hee was not called thereunto of the
 Lord. So *Balaam* spake of himselfe though
 he spake the truth without adding or dimi-
 nishing, because his couetous hart which ser-
 ued for the wages of iniquitie, made him go
 when the Lord bad him to stay. When *Cal-
 phas* profecied of Christs death, *S. Iohn* saith;
This spake he not of himselfe, that is, he did not
 inuent it of his own brain. But what is it for
 a minister to seek his own glory? to be infe-
 cted with the stain of vainglory? no, for *Paul*
 was infected with that staine, as appears by
 his own testimony; for therefore hee had a
 messenger of *Sathan* sent to humble him,

2. 7. 12.

Ium. 23. 38.
Act. 11.

Ch. 13. 51.

Cor. 12. 7.

The third Sermon.

lest he should be lifted vp out of measure for those heauenly reuelations which were giuen vnto him. What then? to extoll his ministerie and calling when iust occasion serueth? no neither, for the Apostle hauing to deale with such as went about to abuse his ministry. He extolleth his ministry in this maner; Verely I suppose that I was not inferior to the very chiefe apostles. But then indeed doth he seeke his owne glory, when he preacheth mans doctrine to please men. For *2. Cor. 11. 5.* now, preach I mans doctrine or Gods? (saith the Apostle) or go I about to please men? for if I should yet please men, I were not the seruant of Christ I certifie you brethren that the Gospell which was preached of me, was not after man. And the apostle cha. 4. ver. 17. describes the vaine glorious false apostles by this marke, that they would exclude all others as no body, that the people might altogether affect them. *4. 17.* But what is it to seek Gods glory? that is a very needful question indeed; what is it to say God be praised, or, thanks be to God? No, for so did the proud Pharisee who was compounded of vaine glory; and when he pronounced *Luke. 18.* those wordes, sought nothing lesse then the glory of God, and nothing more then his owne glorie. What then? is it to say, Let God be glorified? No neither, for so did the persecutors of gods church when they excō-

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municated their brethren, as appeareth in
Esay 66. 5. like the Prelates, who beganne
 all their excommunications and condemna-
 tions with *In nomine Dei*; and so *In nomine*
Dei burned, and imprisoned, and massacred
 many of the deare saints and seruants of
 God. And like vnto the former are the pa-
 pists, who in all their idolatrous and super-
 stitious seruices sing, Glory be to the father,
 to the Sonne, and to the Holi-ghost, &c. Al-
 which do giue as much glory to God, as the
 Iewes did vnto Christ, when they spit in his
 face, and saluted him with the knee, crying,
 Haile King of the Iewes. What then? to
 speake Gods will without adding or dimi-
 nishing? No neither; for so much did *Balaam*,
 who for al that, sought nothing but his own
 commoditie and gaine, and therefore is said
 to serue for the wages of iniquitie. Howe
 then? To come in outward humilitie, and
 shewes of holinesse, as to professe wilfull
 pouertie, to goe barefooted, &c. after the
 monkish manner of the Popish friers, and o-
 thers of that fraternitie? Nothing lesse; for
 the apostle doth vtterly disclaime them, and
 maruelleth that they which are dead with
 Christ from the ordinaunces of the worlde,
 will bee burned againe with traditions, as
 though they liued in the world, and not in
 Christ; as touch not, taste not, handle not,

1. 23. 12.

2. 3. 16.

2. 11.

2. 3. 20.

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which all perish with the vsing, and are after the commaundements and doctrines of men: Which things haue a shewe of wisdom (saith the apostle) in voluntarie religion and humblenesse of minde, and in not sparing the body, neither haue they it in any estimation to satisfie the flesh: thus the Apostle speaketh of mens traditions, to teach vs that we must thinke of them but as of burdens too heauy for the consciences of christians to beare, and shewes, without any substance they are in the sight of God. How then doth Gods minister seeke the glory of God? First, in speaking; then marke his doctrine. Secondly, in liuing; then marke his life: for the first it is said, he speaketh not of himselfe; for the second, it is said, there is no vnrighteousnesse in him, that is, hee is not a subiect to sinne and wickednesse. Counterfeit and false apostles are deceitfull workers, (saith S. Paul) & can transforme themselves into the Apostles of Christ, and no maruell (saith hee) for Sathan himselfe is transformed into an Angel of light. Therefore it is no great thing, though his ministers transforme themselves as though they were the ministers of righteousness. But *ex fructibus*, by their fruits, (saith the Lorde Iesus) you shall know them. The forcerers and soothsaiers of Egypt did imitate, or ra-

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Ioh. 7. 18.

2. Cor. 11. 13.

Math. 7. 20.

G

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ther counterfeit *Moses* and *Aaron* in many things, so doe the ministers of the deuill counterfeit the ministers of God in many things: but as *Moses* did one thing which the forcerers could not do; so Gods messenger doth one thing the other cannot doe; that is, they seeke the glorie of him that sent them. Now when the people saw *Moses* do that which all the cunning men of Egypt could not do, they said; this is the finger of G O D: so when men shall see a man seeking in his whole ministerie nothing but the glorie of G O D that sent him, they must needes saie, This is a minister of God.

In the doctrine it will appeare two waies; First, by the matter deliuered; secondly, by the manner of deliuering. For the matter, it shalbe such as God hath put into his mouth, that he may say as the apostle did, *That which I haue receiued of the Lord I haue deliuered vnto you, and if an angell from heauen shall preach otherwise then the apostle preached, he is to be accursed.* And herein he is not to holde himselfe sufficiently discharged, if hee declareth some part of Gods will, and leaueth out some part thereof, but he is to deliuer to the church of God, the whole counsell of God, as time and occasion serueth; and yet in such sort as shall bee most profitable for the

or. 11, 23.

1. 2.

2. 30, 30. 27.

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people, for wisdom and faithfulness must waite one vppon another in the minister of God. And still hee is to meete with such things as obscure the glorie of God, as *Paul* did when he came to Athens, & perceiving them to be addicted to idolatry and superstition, he aduanceth the true God, and abaseth al false gods, & that he doth 2. waies. Aa. 17.

First, by setting forth in God his power, his goodnes & his prouidence; secondly, by declaring the vanitie of idols, & the ignorance of the Athenians. 24, 25.
28, 30.

Againe, the manner is to be obserued; and that our doctrine may win glorie to him that sent vs, two things are required: First, concealement of humane skill: secondly, demonstration of the spirit; both which are eident in the example of the Apostles preaching, who may bee a patterne of true preaching to all the doctours in the worlde. 1. Cor. 1. 1

V When I came vnto you brethren (saith hee) I came not with excellencie of wordes, or of wisdom, shewing vnto you the testimonie of God, for I esteemed not to knowe anie thing among you, sauing Iesus Christ, and him crucified. And I was among you in weakenesse, and in feare, and in much trembling. Neither stode my worde, and my preaching, in the intifing speech of mans wisdom, but in plaine euidence of the spirit, and of power. C. 2

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Pauls drift is to reprove certaine teachers at Corinth: but for what? not for heresie, but for the manner of their teaching, and in that for two things, for humane eloquence, and wisdom, neither are they simplie reprooved for these, for they are good in their place, but because they made a shew of them in declaring of Gods message. And in the fourth verse, humane wisdom is opposed to the evidence of the spirit, to shew that they which studie only for humane learning and eloquence, cannot preach in the evidence and power of the spirit. And this he prooveth by many arguments. First, the doctrine that I taught was Gods will and testament, *ergo*, I must not utter it in matter and forme after men, but it must bee shewed as hee set it forth. Secondly, in the second verse, *I have purposed to know nothing but Iesus Christ and him crucified*; that is, to professe nothing else, for hee could not but know many things more, therefore the profession of all humane wisdom was to bee laid aside. Thirdly, in the third verse, hee saith, it was in much weakenesse, feare, and trembling, because hee was to deale with the devill, and with men of beastly condition, who could not be subdued with gallant shewes of humane strength, nor with flouting and flourishing in humane eloquence &

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wisedome. Fourthly, in the 5. verse he sheweth a notable reason why it was thus, and why it must be thus; lest your faith shoulde stand vppon mans wisdom, rather then in the power of God, and so man shoulde haue the glorie of conuerting mens soules to the faith, which is proper to God only: therefore, in the ministerie the power of God must only be shewed in demonstration of the spirit, and of power. Fiftly, we haue this treasure in earthen vessels, that the excellency of that power, might bee of God, and not of vs. The minister is compared to a vessell, and a homely one, hee sheweth a treasure in it: Whatsoever therefore is in man must be hidden: that when the treasure worketh, the vertue which is of God, may be ascribed vnto God, and not to man. But then it will be demaunded of some, what vse there is of arts, of doctors, and fathers, and the tongues, if they may not be shewed & alleaged in the publique ministerie of the word. To whom we may answer, that as those things are the good blessings of god on his church so there is a priuate vse of them in study, to helpe the man of God to find out doctrine and to set it forth, but in publike they are not to be shewed, by the testimony of the apostle, except it be in disputations and controuersies against those that rely vpon them as the papists do.

2. Cor. 4.
G

God wooign his Church

As there must bee a concealement of humane eloquence and wisedome, so there must bee a demonstration of the spirite, as the Apostle sheweth in the fourth verse of the second chapter and the first epistle to the Corinthians, and that is, when the minister so deliuereth the word, that the people may perceiue, it is not hee that speaketh, but the spirite of God in him. The whole foureteenth chapter of the first epistle to the Corinthians, is a commentarie of this point, and in the foure and twentieth verse he sheweth, that if there be prophecying, that is expounding, and applying to the cōscience, the scripturs in a knownen tongue: if an idiot, or an vnbeleeuers come in the meane time he is rebuked, and iudged of al, that is, he shall take himselfe so to be, for the secrets of his hart shalbe made manifest, and so he will fall downe and worship God, and say plainely, that God is in you indeede. And thus must men prophecie to worke this effect, they must bee as *Michaiab* was, full of power, by the spirit of the Lorde, and of iudgement and of strength, to declare vnto Iacob his transgression, and to Israel his sinne. The Apostles were not permitted to witnesse of Christ, till they hadde receiued the spirite that must execute it. And in the second of the Actes it is sayde, that

demonstration
of the spirit.

14.

14.

13.8.

The third Sermon.

it lighted on them like fiery tongues, to shew that the spirit of G O D maketh the speech to burne. Then wheresoeuer the speech toucheth, it burneth by the outward signe, the inward worke is signified by all which we may see that there must be no demonstration of the person, but of the power of the spirit. And further, because explanation is the verie soule of the spirit, therefore that especially must bee laboured for; for in man is soule, and bodie, and spirit. The soule giueth life. The spirite liuelinesse; and is the moouing and stirring of the affections. The doctrine must also haue application, or else it is dead; now when it is applied by the spirit, it is most liuely and effectually.

The liuelinesse and power of the worde thus preached, appeareth in this demonstration. Take a thing that is redde hote, and lay it to another thing that is colde, and it shall kindle a heate in that too. So the ministers tongue is a fierie tongue, nowe when it is brought to mans senses and vnderstanding, it worketh the like heate in them, so that the power of the spirite is conueyed vnto them. And thus an impression is made in the heartes of the people. And when the man seeth this, he falleth downe, hee glorifieth G O D, and reuerenceth the minister.

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minister, & God in him. And for the better procuring and preserving of this reverence: it is verie requisite also, that his message bee deliuered with authoritie and maiestie, as *Paul* aduiseeth *Titus*; the reason is in the 2. Cor. 3. 20. The minister is an ambassador for Christ; now the ambassador beareth his person that sent him, hee is his vicegerent to speake and do that that he himselfe doth; therefore the whole function must bee with authority. It is said that the people were astonished at Christs doctrine, because he taught them as one hauing authority, and not as the Scribes, to shew that the minister shall neuer moue by his doctrine, except it be with authority. He that wil approue himselfe in the sight of God to be a minister after the Lords liking, and win glory to him that sent him, must haue his life clothed with robes of holines and righteousness. I mean not that a holy life is essentiall to a minister, so that he is no minister that wants it, but that it is necessary for a minister, for many shall say at the last day to Christ, *Wee haue prophesied in thy name*; to whom answer shall be made againe, *depart from me ye workers of iniquitie I know you not*. The necessitie of it may appeare by many reasons: first, a minister vnlesse hee bee sanctified hee shall neuer soundely, and liuely vnderstand the word of GOD, for

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the Lorde reuealeth his will vnto the humble, and his counsellles vnto them that feare him, and to none else. Lawyers become cunning by long reading; and Phisitions by experience; yet no man was euer a perfect, sound, and iudiciall diuine without holines. This knowledge is rather feeling, then learning, in abundance of heart, rather then extreame studie, sent by God to good men: so that, hee that can say with *Dauid*, *I loue thy* Psal. 119. 117
lawe, may say, *I haue more vnderstanding then my teachers*. It is the equitie of God, vnwilling to obey, vnwoorthy to knowe; for what should hee do with a talent which wil not vse it? Therefore he which forbiddeth pearles to swine, staies his hand from casting knowledge to the wicked, except so much as shall condemne them. Further, the ignorant people cannot see the ordinance of God, but they vse to iudge of a mans ministry by sensible things which they see in him; therefore a good life is necessarie in a minister. For they say, because he liueth according to his teaching wee will heare him, as *Herod* heard *Iohn Baptist*, because he was a Mar. 6. 20,
good man and a godly. If teachers of humane artes shall tell generall things without examples, it is hard to learne of them: so if teachers of diuine things shall teach onely without examples, it wil be as hard to learn

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of them; therefore the minister must set a copie with his life, which the Apostle saint Peter requireth when hee saith, *Feede the flocke of God, which dependeth on you, caring for it, not by constraint, but willingly, not for filthy lucre, but of a ready minde, not as though ye were Lordes ouer Gods heritage, but that ye may be ensamples of the flocke.* VVhat manner of examples ministers must bee, Saint Paule sheweth, *I. Timothie. 4. 12.* when hee saith, *Bee vnto them that beleue an ensample, in worde, in conuersation, in loue, in spirite, in faith, and in purenesse.* It is said vnto all men, Be ye holy; but it is enioyned the minister more specially. to be adorned both with inward and outward holinesse. Inward holinesse standeth in faith and a good conscience, which the Apostle Paul would haue to be in *Timothie*, as weapons, without which he cannot fight a good fight; the first is, a perswasion of the trueth or true doctrine: the other excuseth a man in euery action, and therefore *Salomon* calleth a good conscience a continuall feast. And Paul laboured to keepe that aboue all things; for *I endeouour my selfe to haue alway a cleare conscience both towards God, and towards men.* Outward holines which must be in the minister of God, is set foorth in *I. Tim. 3. 2.* *A Bishop must be vnrepreouable.*

1. 5. 2. 3

Tim. 1. 19.

1. 15. 15.

2. 24. 16.

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Againe, there be outward dueties required of him, in regard of his person. In regard of his familie, in regarde of his calling, and in regard of strangers. First in regarde of his owne person, he must be vnblameable, so farre from outward crimes, and grosse finnes, that hee must bee free from all iust cause of suspition, because he must reforme others; not to be free from sinne, for that is not possible in this life. Hee must wisely conceale his infirmities from others, for being once knowen, they are as a barre cast in the way of the people to stumble at. And howsoever great and foule faultes in an other man seeme to bee but small, yet euery light infirmitie in the minister is accompted as a plague-sore running vppon him, the which maketh him to be abhorred of the profane and ignorant sort: therefore if the minister shoulde make his infirmities knowen vnto them, it were all one as if hee shoulde say, I haue the plague about me, and so make them to abhorre both his person, and his doctrine.

Secondly, in regarde of his ovvne person it is required that hee be the husband of one wife, for in those times men had two wiues, and then he might not be a minister, because that hee hadde broken the holie ordinance of almightie God in himselfe,

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which should see it kept in others. If hee had bin such a one, and now is single, or ioy-
ned onely to one, hee may be a christian, but
not a minister. And the like is to be said of
him that hath been sometime a Preacher of
the gospell, and after that fell to be an ido-
later or a Popish priest, and is now a profes-
sor of the gospel again; the church may vp-
on his repentance take him for a christian,
but hee ought not to serue in the publike
ministerie of the word, as yet many doe, be-
cause hee is not onely blemished himselfe
worse then a man that wanteth a member,
which in no wise might serue in the worke
of the ministry, but also is a fowle scarre in
the face of the church, which must be remo-
ued, that the church may looke with a loue-
ly and comely countenance, that her friends
may be in loue with hir, and not through hir
vgly and deformed visage, be occasioned to
loathe her: and this is that which the Pro-
phet *Ezechiel* in plaine words hath recorded
in this manner, *Thus saith the Lord God, No
stranger vncircumcised in heart, nor vncircum-
cised in flesh, shal enter into my sanctuarie: Nei-
ther the Leuites that are gone backe from mee,
when Israel went astray, which went astray
from me after their idolles, but they shall beare
their iniquitie. And they shal serue in my san-
ctuarie, and keepe the gates of the house, and mi-*

Ezech. 44. 10,

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minister in the house. [But how shal they minister?] they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to serue them : that is, they shall serue as drudges to doe all the seruile worke that belongs to the sanctuarie, like the Gibeonites, who were appointed by Ioshua to carry wood and draw water; and why? because they serued before, their idollles, and caused the house of Israel to fall into iniquitie; Therefore haue I lift vp mine hand against them (saith the Lord) and they shal beare their iniquitie. And they shall not come neere vnto me, to do the office of the priest vnto me, neither shal they come nere vnto any of mine holy things in the most holy place, but they shall beare their shame, and their abominations which they haue committed. And I will make them keepers of the watch of the house, for all the seruice thereof, and for all that shal be done therein.

Iosh. 9. 27.

Ezech. 44. 12.

13

14

Now if any man will obiekt against this that hath been spoken, that *Paul* was a persecuter of the gospel, and yet afterward was caled to be a preacher of the gospel, he may; but it will not serue his turne; for first, *Paul* was not a preacher before he was a persecuter, for then had hee beene a right apostata, or backe-sliding from the faith, as those men were of whom I spake before, as namely, such as were preachers and professors of the

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gospel in king *Edwards* dayes, and persecuters of the gospel in *Queene Maries* dayes, & then to become preachers of the gospell againe in *Qu. Elizabeths* dayes; such Apostataes I meane was *Paul* neuer, neither are they to be admitted into the ministerie nowe. Secondly, *Paul* was extraordinarily called and conuerted; it doth not therefore follow that any now-adays should looke for an extraordinary calling, when the same Apostle hath laied down an ordinarie rule, for an ordinarie ministerie, and amongst other rules hath laide downe this for one, that a minister must be vnreprocheable: but it is verie euident, that such apostataes and runnagates from the faith (which haue made also others to fall away with them) are very iustly to be reprooued. Thirdly, it is required of a minister of God, that he be watchfull, because the church of God is subiect to the temptations of heretikes, and Sathan, therefore he must of necessity be resident vpon his charge, that he may be acquainted with the natures, and conditions, & opinions of his flock continually, & so meet with euery inconueniēce as it ariseth before it grow to a head, *Cursed is he that doth the worke of the Lord negligently; If negligence in the Lordes worke be accursed, then what blessing can a Non-resident look for vpon his non-residencie? for there*

Jerem. 48. 10.

Non-residencie,

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can be no greater negligence in doing of the Lords work, then for a minister to leaue his place & standing, wherein god hath set him, and to commit the care ouer vnto a hireling which was cōmitted to him, like the vnkind nurse which turneth ouer the childe to another, whom the parents of the childe neuer trusted withall. If any wil say they can be but taught, & as good by one as by another, they do but deceiue themselves. For if theselues should commit their owne childe to a nurse, whom they haue made choice of before another, they would not like it well, nor take it well if that nurse should take her wages, and post it ouer to another, and say, it can be but kept, or, it can be but fed, and as good by one as by another. Besides that, the Lord in his word expressly condemneth such kind of dealing in the priests of Israel, charging the
Ezech. 44
 to haue broken his couenant; and How? because they had brought in strangers to pollute the house of God, being vncircumcised in flesh, and in heart, who offered with the bread, fat and bloud, which the Lord calleth abominations; shewing the reason of it, for
7
ye haue not kept the ordinaunces of mine holie things, but you your selues haue set others to take the charge of my sanctuarie; which maketh as directly against Non-residents and their Curates or substitutes as can be; for if
8
 such

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such care was required of the Levites and priestes vnder the ceremonies of the lawe, which were but shadowes of Christ and the gospel. How much more ought the ministers of the gospel to haue this care to looke vnto the worke of God themselues, vnto whome is committed, not the shadowes, but the substance it selfe, euen the Son of God, who was the ende of those ceremoniall figures and shadowes, and the dispensation of the gospel of Christ, wherein is exhibited more cleerely vnto the church of God euen Christ Iesus himselfe alredy come, and crucified, and in heauen glorified, which farre exceedeth al those things which were committed to the priests and Levites: which did also exhibite Christ vnto the church, but more obscurely, and a farre off. Now if God would not dispense with them for committing the charge of his house then, to others, much lesse wil he dispense with vs for committing the charge of his house nowe, to others. And admit that their substitutes be honest men, godly, learned, and painefull too, which yet is but seldome (though sometime) seene, if they be not troubled, nor called into question as others be, yet wee must know that God hath not promised any blessing, but to the labours of such as he hath ordained and set ouer his people, and not ouer

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etuerie hireling, for God will blesse no ordinance but his owne, what care and intent soeuer men haue.

Fourthly, it is required of a minister, that he be sober, that is, there must bee a moderation of all his affections, and of al his appetites, as in eating and drinking, in apparrell, in recreation, in companie keeping, and such like, vnto which must be ioyned modestie, that in good and seemely order, his outwarde behauiour must not be offensive, he must be free from all light speeches, or shewes, hee must learne to beare his person orderly, in dignitie and grauitie, as becommeth the minister of God: It is also required, that hee bee harborous and full of hospitalitie, according to his abilitie, and an entertainer of the faithfull; hee must be also apt to teach, & able to deliuer the word, and to apply it aptly and fitly, according to time, place, persons, and al occasions, as *Esa.* saith, he had a tongue to speake words in due season, which (as *Salomon* saith) are like aples of golde with pictures of siluer, most precious and comely, wherof one is worth a thousand of others, & hath more grace then ten thousand. There be three foule vices, which must be remoued from his person. First hee must not be giuen to wine; that is, alwaies to sit by it, as they that take pleasure in it, like the that

Esa. 50. 43

Pro. 25. 11, 12

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cannot eate, but stil must haue wine. *Timothy* might drinke wine, not for pleasure, but for his helth, & for plesure too, so it be not ordinarily. Secondly, he must be no striker, if he cannot ouercom his people by exhortation, & instruction in his publike function, hee may not strike them. In his family he may strike his seruants and his children when they deserue correction, yet with discretion, for ther he is both minister and master. And in wars also he may strike the enemie, when by the magistrate hee shall be thereunto lawfully called, for hee is both a minister and a subiect. Thirdly, he must not bee giuen to filthy lucre, as they that liue of the gain of vsury; or of cards and dice, and other gaming, or by any gains that come by hooke or by crook (as the prouerbe goeth) against the law of God & man. The reasons are taken from the contrarie causes, for strokes come from anger, & he must bee a man that can bridle his anger: and couetousnes is the cause of filthy lucre, as it is the roote of all euill, which must not be in the man of God.

*Duties in respect
of his family.*

It is required of Gods minister in respect of his family, he be such a one that can gouern his family wel. For the gouernment of a family is a great stay of a church, and common wealth, that is, when by the example of the minister others gouerne wel, yet there is

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sufficient doctrine in the word to gouern by. Then doth the minister gouerne wel, when his whole family is in subiection, and obedience of the magistrate, and willing to suffer when they offend: now if any looke for liberty, it is children; therefore the apostle putteth children for all, & saith that they must be in subiection; therefore much more seruants: & that this may not seem a smal matter, he saith that it must be in al honesty, or comelines, to shewe that there is decencie in that family; when euery childe doth his duety, and great comelines is in subiection; the reason is, if a man cannot rule his own family, how can he rule Gods church? therefore he is not a minister after the Lords heart, that bringeth vp his children dissolutely: and here by the way we may see, that God doth not require of the minister either a single life, or a monkish life nor a whorish, & adulterous life, which who so leadeth in popery is better accepted then he that liueth in holy estate of matrimony.

In regard of his calling to the faith it is required that he be not a yong plāt or a nouice: gods church is compared to a vineyard: those which are cōuerted are as it were broght out of the field & planted in the vineyard: now if if these be but as of a years growth or so, they are not fit to be ministers, lest they being pushed vp (as many are) fall into temptatiō of the

to be
called

In respect of his
calling to the
faith,

H2

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A man newly converted, hath not sounde knowledge, & so falleth by ignorance of his mind to error, and so to heresie by pride, and so is in the same sin with the deuill: nay, the apostle saith, in the condemnation of the deuill, that is, to be without a sauior, or not to be saued: therefore we ought to take heede, for the danger is great, pride and liking of hart, wil bring a man to the diuils sin; if it puffe vs vp, then are we gone; pride keepeth out humility, which must needs receiue Christ. He that can ascribe confusio to himself, keepeth out pride, or at the least fighteth against it.

respect of
sinners.

The last property that is required to be in a minister, is in respect of strangers. He must haue a good testimony of the that are without, euen of infidels, who are not yet conuerted. So he must behaue himselfe, that euen from the wicked (if it be possible) he may haue a good report. Hee must be curteous to all, good, and bad, not curteous to the faithful, & austere to the wicked, but curteous to all: the reason is, lest he fall into reproch, & the snare of the deuill. The reason of this duty is drawn from the inconueniēce that wil folow the contrarie; for whom must hee conuert? the wicked: then if he come into hatred with them, hee shall be able to do them no good, if they blaspheme God and him. And thus by reproch, hee is cast into the snares of the de-

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uill, either to be dissolute, & not to care what he doth, or else desperate of verie griefe and sorrow of heart: by which we may see what danger it is to raise vp slander of any man: it is as much as a mans soule is worth, for this giueth the deuill occasion to worke vpon a man. And a man may speake that which may make an other man come to destruction, so much as lieth in him that so speaketh. The world is a place where sathā hath al snares on ech side, therefore we must take heed. They that lie in the snares, it may be, see nothing of all this, but those who haue bin in, and are gone out, doe see them, therfore it is needfull to pray, *Leade vs not into temptation, but deliuer vs from euill.* And thus much for the duties and qualities of a minister in respect of his own person, of his family, of his calling to the faith, and of strangers, by which (together with that which hath beene saide of his doctrine) it may easily appeare who be ministers according to the Lords heart or liking, and who be not: It followeth in the text.

Which shal feede you with knowledge and vnderstanding. Now the Lord sheweth what benefit they shal reape by their pastors, namely knowledge and vnderstanding; they shall not only be to Gods liking, but also for their soules good: nay, they cannot be pastours to Gods liking, except they be also for the be- 43

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nesite of Gods people; for God liketh well, when his church thriueth wel, & the church thriueth wel when it groweth in knowledge and vnderstanding; for that is the way to grow strong in faith & repentance, & loue, and in zeale, and in patience and in al the la- uing graces of the spirit of God, to know and to vnderstand the waies of the Lord. This knowledge is the knowlege of Gods wil re- uealed in his worde, which sheweth both what his purpose is concerning all men, both good and bad, wicked and godly, the faithful and vnfaithfull, the elect and the re- probate, the saluation of the one, and the damnation of the other, the assurance of both, the meanes and the causes of both. It sheweth also what is required of al men to be beleued, & what to be practised, for the ad- uancement of his glory. This is called the knowledge of God in Christ Iesus, where- in standeth eternall life, *John* chapter seuen- teene verse 3. This knowledge of God is the first and chiefeft principle in christian reli- gion, because without it, it is not possible for any man to worship him, as he ought to bee worshipped of vs, for the Apostle saith, how shall we call on him, on whom we haue not beleued? and how can we beleue in him, of whom we haue not heard? and how shall we heare without a preacher? as if hee shoulde

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say, we can doe none of these things without knowledge; for knowledge is the end of hearing and of preaching: therefore doe we preach and heare, not to make the scriptures better (as some sencelesse idiots doe imagine) but to bring men to the knowledge of the truth. Now as the apostle speaketh of faith and prayer, which bee twoo especiall parts of Gods worship, wee can neither beleeue aright, nor pray aright without knowledge, so may it bee saide of feare and loue, and all other points of the true worship and seruice of God, that men can neither feare God aright, nor loue God aright, nor confesse him aright, nor acknowledge his gouernment aright, without the knowledge of those things.

And for the better bringing vp of men in this holy knowledge of God, the Lorde hath giuen his statutes vnto *Iacob*, and his ordinaunces vnto *Israell*, which hee hath not vouchsafed vppon all nations, for the heathen haue not the knowledge of his waies; Psalme a hundred fortie and six. And these statutes of God are contained in the bookes of the olde and new Testament called the holie Scriptures, by the waie of excellencie, which being rightly vnderstoode of vs doe bring vs directly to the true knowledge of God, and of our selues. And because there

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are in the scriptures som things that be hard and darke to our vnderstanding: therefore the Lord hath ordained pastors & doctors, whome hee hath also furnished with giftes of knowledge and vtterance, and learning, and sanctification, that they may teach the Lords people the true meaning of the scriptures, and so traine them vp in the knowledge and obedience of the Lord.

By this then it appeareth how necessarie it is for all Gods children to haue the knowledge of GOD, the vnderstanding of the scriptures, and the preaching of the word amongst them by a painefull, faithfull, and learned ministerie. And on the other side, it bewrayeth the pestilent daunger of ignorance and ignorant ministers, and also the barrenesse of bare reading, without the tillage of expounding, of catechising, of doctrine, of exhortation, and of application, the which is the life of doctrine; by which holy meanes, as it were, with the Lords ploughs the fallow groundes of mens hearts are broken vp, whereas otherwise the seede is but cast amongst the thornes, as *Jeremy* speaks. When the Queen of Ethiopia her chamberlaine was reading the prophet *Esay* in his chariot, *Philip* asked him if he vnderstoode what he read, to shew that a man may reade and reade againe, and bee neuer the nearer

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without an interpreter, as that noble man
 confessed; for how can I vnderstand (saide
 he) without a guide? Therefore *Ezra* (when
 he had read the scripture,) he also gaue the
 sence, and caused the people to vnderstand
 the reading, to shew, that bare reading is not
 sufficient to bring men to vnderstanding.
 And therefore our sauior Christ also, when
 hee had read a place of *Esay* that concerned
 himselfe, hee closed vp the booke, and ope-
 ned the text, making application thereof to
 his hearers: whereuppon it followeth in the
 same place, that all that heard him bare him
 witnes, and wondred at the gracious words
 that proceeded out of his mouth, to shewe,
 that preaching giueth grace to reading. And
 when the word read is opened, and applied,
 then men beare witnesse of the trueth, that
 is, they knowe what to holde and beleue
 for trueth, and not before. This the apostle
Paul knew very well, and therefore hee did
 not onely teach the Ephesians openly, but
 priuately also in euery house, going from
 house to house, warning, and exhorting eue-
 ry one as hee had occasion, to shewe what
 course those sheepehardes must take that
 would bring their flocks vnto the green pa-
 stures of heauenly comforts, and the liuing
 waters of eternall happinesse, both growing
 and flowing out of the liuely fountaines of

Nehem. 8. 8.

Lukc 4. 20.

Act. 20. 20.

God feeding his Church

knowledge and vnderstanding in the holy word of God. And further, for the necessity of knowledge & vnderstanding, what could the lord say more to shew the greatnes thereof, then to call them by the name of foode, or meate and drinke, for so he doth; *I will giue you pastors, which shal feed you with knowledge and vnderstanding*; as if knowledge and vnderstanding were foode of the soule, and so they be to teach vs; as there is nothing more necessary for the strengthening of the bodie, then meate and drinke, so there is nothing more necessarie for the sauing of the soule then knowledge and vnderstanding. Take away from the bodie ordinary sustenance long, and it starueth. And take away knowledge and vnderstanding from the soule, and it perisheth: Therefore as Christ said when he raised vp *Lairus* daughter, giue hir meate, so the Lorde saieth, when the soule is raised vp to the life of God; giue it meate; but that must be knowledge and vnderstanding.

Againe, as knowledge and vnderstanding are here called food, so pastors are called feeders, as if they were nurses, & the people as babes & children, which neither know what is good for them, nor howe to dresse their meat nor how to feed themselues. And therefore many doe not vnfitly compare the bare reading of the scripture vnto a whole loafe

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set before children, which must bee cutte in peeces, and be diuided before it can profite them. The preachers are also called feeders, to shew that they must be like nurses in abilitie, in affection and discretion. Some haue wherewith to feede their children, but they are vnkind and vnnaturall, like cruel harlots that kill their children, that they may not be troubled with thē. Some beare a good affection to their children, but their breastes are drie, and they haue no meate to giue them when they crie for it; as in the great famine of Samaria. Som haue wherewith to feed, but for want of discretion to obserue the childes nature and constitution, as also the weaknes, or strongnes of the stoinack, the frowardnes & tendernes of thinfant, and the causes of al, it happeneth that much is giuen, and little digested, & great pain is taken to little purpose, bicause the child is either misdieted or distempred, or handled too tenderly, or too rigorously. Therefore in the feeders of the soule there ought to bee sufficient store of knowlege; there ought to be a louing & tender affection, tempered with wisdom and discretion, that euery one may haue his due portion faithfully distributed vnto him, and that in due time and season. It is a lamentable hearing to heare the children crie for bread, and it shalbe answered againe by the

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Nurse, I haue none for thee, thou must starue, for I haue none to giue thee. But it is a thousand times more lamētable to heare the soules mone for want of spiritual foode, oh what accompt haue they to make vnto God that take the place of spirituall nurses, and haue no milke in their breasts, that is, know nothing to any purpose? is it nothing to starue the Lordes people? Is the murthe- ring of mens soules no sin before the Lorde? O that the smoky *Kemarins* of this our age, as vnpreaching ministers and non-residents, and such like did consider well of this point: then would they not leaue their occupations and trades, as many haue done, and betake them to the ministerie, as their last refuge, for liuing and maintenaunce sake, but they would leaue the ministerie as fast: and be- take themselues to some other trade of life againe, and wish that their heades were fountaines of teares, that they might weep day and night for the slaughter and destruc- tion which they haue made of the Lordes people. VVhich they were better to doe now while the Lorde doeth allot them a time of repentance, then heereafter in hell, from whence there is no redemption. Oh that our Patrons, and Bishops likewise did enter into the due consideration of this point, then should not so many symoniacall

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and vnworthy worldlings be presented and admitted, nor so many godly and painefull pastors be dismissed as ther are, to the great woe and sorrowe of many poore soules that haue receiued most sweete comfort from their blessed ministerie and painefull endeouours in the Lord.

But now it is time to enter combate and encounter with our aduersaries the Papists: nay the aduersaries of Christ and his church about this point, who wold beare the world in hand, that Ignorance is the mother of deuotion, and that there is no necessitie of the scriptures for the common people, but that euery one must beleue as the church beleueeth without any further triall or examination had of the matter by the word of God. Which bloody doctrine, and vncomfortable assertion we shall see (by Gods grace) to fall downe and breake his necke at the sight of the trueth, as *Dagon* the idoll of the Philistines did at the presence of the Arke.

Ignorance (say the Papists) is the mother of Deuotion. And Ignorance (say the Protestants) is the mother of dānation. Now ther is great oddes between Deuotion and Dānation; as much as is betweene ignorance and knowledge, or between light and darknesse. Indeepe of Popish deuotion, whose fruites are idolatrie, and superstition, and fa-

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crilege, and blasphemie, and pride, and ambition, and couetousnesse, and treason, and all abominations, and in the ende, eternall damnation. Ignoraunce is the mother, but not of true deuotion which pleaseth God. Knowledge and Ignorance be contrarie one to another; and as they be contrarie causes, so their effects must needes be contrary, and that by the rule of contraries; for, *Contrario- rum contraria est ratio*. Now if knowledge be the roote of faith, and of loue, and of zeale, and of obedience, and of all vertue and goodnesse, as it is, then is not ignorance the roote of faith, but of vnbelcefe, not of loue, but of hatred, not of zeale, but of rashnesse and coldnesse, not of obedience, but of rebellion, not of goodnesse, but of mischief; and therefore not of deuotion neyther, but of damnation.

In the ninetie fve Psalmie the Lorde accuseth the Iewes of hardnes of heart, tempting of God, and continuall rebellion against the Lorde for the space of fortie yeeres, and addeth this withall as a reason of all their wickednesse, that they knew not the waies of the Lorde; for which cause, the Lorde sware in his wrath, that they shoulde neuer enter into his rest, to shew vs what bee the fruites of ignoraunce; which if it bee the mother of deuotion, it is of such deuo-

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tion as bringeth foorth all manner of iniquitie, and shutteth men out of eternall felicitie.

In the fourth Chapter of the Prophet *Hosea*, in the first, second, third and fourth verses, the Lord hath a controuersy with the inhabitants of Israel, because there was no trueth; nor mercie, nor knowledge of God amongst them, but swearing, and lying, and killing, and stealing, and whoring, and oppression, for which things the Lord telketh them that the land shall mourne, and euerie one shall be cut off, to shew what is to be looked for where the knowledge of God is wanting.

When the Prophet *Esay* reprobued the Israelites idolatrie, and hypocrisie, hee saide; Knowest thou nothing? as if he should say; these are the fruits of ignorance. In *Philip*. the first chapter and the ninth verse the Apostle prayeth God, that the church might abound in knowlege and iudgement, which hee woulde not haue done, if ignoraunce were the mother of deuotion. Our Sauour Christ commaundeth his church to search the Scriptures, adding this as a reason, that they beare witnesse of him, and shewe the way to eternall life, to shew that ignorance is not the mother of deuotion. By this may we see how much we are beholding to the

Ioh. 5. 39.
Papists

God wooing his Church

papists for shutting vp the doores of know-
 ledge against the church of God. They are
 like the Philistines that put out the eies of
 Sampson, that so they might the better make
 sport with him, and when the Papists had
 put out the right eye of knowledge in the
 church, they might then make them doe
 what they list themselves. They are like
 the cruell *Nabash* the Ammonite that would
 make no couenaunt with the Israelites, but
 vppon condition that euerie man woulde
 put out his right eye. The rauen when hee
 falleth vppon a sheepe, the first thing hee
 doth, is to picke out his eies, that so he may
 the more easily deuoure the body; so when
 the Papists fall vpon the sheepe of Christ,
 the first thing they labour to effect, is to put
 out their eies of knowledge, that so they
 may the more easily prey vpon their bodie
 and goodes too. They tell vs forsooth that
 the searching of the scripture is the cause of
 errour. And our sauiour Christ saith, there-
 fore you erre because you knowe not the
 scriptures, which of these must we belecue,
 the Papists or our Sauiour Christ? They tel
 vs that the scriptures are hard to bee vnder-
 stood, but the Lorde saith. All the words
 of my mouth are righteous, there is no lewd-
 nesse, nor frowardnesse in them. They are
 all plaine to him that will vnderstand, and
 straight

16.21.

21.2.

22.24.

23.2.

The third Sermon.

straight, to them that would find knowlege.
 The papists say, they are hard, and the Lord
 saith, they are plaine and straight; which of
 these now shal we beleue, the papists, or the
 Lord? Indeede saint Peter saith, that in the
 writings of his brother Paul, there are some
 things hard to be vnderstoode, which igno-
 rant and vnstable men doe peruert as they
 doe all other scriptures to their condemna-
 tion: now if they be hard, we see to whome
 they are hard, to the ignorant and vnsta-
 ble, but not to those that desire knowledge,
 to them they are made easie by the Lorde.
 Therefore it must stand vs in hande to bee
 well repaired, and sanctified by fayth and
 prayer, when wee deale with the scriptures,
 and bee truely resolved to bee reformed
 thereby, or else wee may fall into error, as
 a iust recompence of our pride & presump-
 tion. VVhen the Israelites shoulde come
 before the Lord, they must be sanctified to
 day and to morrow saith the Lord: when we
 come to the handling of the scriptures, wee
 come before the Lorde, and therefore wee
 must bee thoroughly sanctified, and with
 Moses, wee must put off the shooes of our
 carnall affections when wee come to deale
 with the booke of GOD, for the scriptures
 are the mount, from which God doth shew
 himselfe, and the bush out of which goeth

2. Pet. 3. 16

Exod. 13.

God wooing his Church

a flame of fire. In them the Lord speaketh to vs, and wee heare the words of euerlasting life, wee must therefore strip off all our affections, and fall downe before the Lorde with feare, and knowe who it is that speaketh. His worde is holy, let vs take heede therefore into what hearts we put it; wee may not receiue it to puffe vp our hearts, & to waxe proud with knowledge, we may not vse it to maintaine debate, and contention, to vaunt our selues, or to make shew of our cunning. His worde teacheth lowlinesse of mind to know our selues. If wee learne not humility we learne nothing. The scriptures are Gods mysteries, therefore bee not too curious: they are Gods sea, therefore take heede that wee bee not drowned in them. They are Gods fire, therefore take we heed that wee bee not burned in them. They are the glorious sunne of the Lorde, to giue light to them that sit in darkenesse and shadow of death, but they that gaze ouer hardly, vppon the sunne, take blemish in their eie sight. Now if wee come to the worde of God with that feare, and reuerence, & paier, and faith, and repentance, and loue, & zeale, and humilitie, that should be in vs, wee shall easily proue the papists liars, in saying the scriptures are hard, & aboue the reach of the people, as *Martin* the heretike saide, whom

The third Sermon.

Saint Augustine therefore reproveth verie
 sharply in writing against him. And great
 reason had hee for it, for God himselfe telles
 vs otherwise. In Deuteronomie chapter 30.
 11, 12, 13, 14. verses he saith. This comman-
 dement which I giue thee this day, is not hidden
 from thee, neither is it farre off. It is not in
 heauen, that thou shouldest say, whoshall goe
 vp for vs to heauen, and bring it vs, and cause
 vs to heare it, that wee may dooe it? Neither
 is it beyonde the Sea, that thou shouldst saie,
 whoshall goe ouer the sea for vs, and bring it
 vs, and cause vs to heare it, that wee may dooe it?
 But the worde is very neare vnto thee, euen in
 thy mouth, and in thy heart for to do it. And
 in the nineteenth Psalme he saith, that the
 law of the Lord is perfect, conuerting the soules,
 the testimonie of the Lorde is sure, and giueth
 wisdom vnto the simple, the statutes of the
 Lorde are right, and reioyce the heart, the
 commaundement of the Lorde is pure, and gi-
 ueth light vnto the eies: David saith, The word
 of the Lorde is a lanterne vnto his feete, and
 a light vnto his pathes, and hee and wee must
 goe all by one light. Nowe if the light bee
 darke, then what is cleare? or what can hee
 see that cannot see the light. It is expedi-
 ent (sayth a reuerend and learned Father,)
 that something shoulde be couered to make
 vs more diligent in reading, more desirous

August. 12.
 5. Ca. 1.
 cont. Iulian

Psalme. 119.

Psal. 119. 168

God weaning his Church

to vnderstand, more feruent in prayer, more willing to aske the iudgement of others, and to presume the lesse vppon our owne iudgement. It causeth a man to take that profit by paines, which he could not take by negligence. And al things (saith he) are plaine to him that hath sound knowledge, but to fools the most easie places seeme hard; for how can wisdom enter into a fooles heart, or a wicked mans heart, both which are enemies vnto wisdom? They are like the Owle that cannot see the brightnesse of the sunne, not because the sunne beames are darke, but because his eyes are weake, and cannot abide so cleare a light. But the Papists tel vs that they are not for the common people, as though forsooth the common people were none of gods people, or had no souls to saue. The scriptures bee bread and drinke which nourisheth vnto euerlasting life, (saith the same father) & great cruelty it is (saith he) to starue Gods people to death; But what, are they vnfit to haue the scriptures because they bee poore? why Christ saith, the poore receiue the gospell, and blessed are the poore in spirit, for theirs is the kingdome of heauen; if the kingdome of heauen bee theirs, why shoulde they not haue the scriptures, as their euidence to shewe for the saide inheritance? What then? Are they vnfit to

The third Sermon.

haue the scriptures, because they are vnlearned? why the apostle saith, I esteem to know 1. Cor. 2. 2.
 nothing but Christ, and him crucified: & our
 sauour Christ saith, that his father hath hid
 these things from the wise & learned of the
 world, and reuealed them vnto babes, and
 simple ones. And the Apostles were sent to
 all creatures, learned, and vnlearned, poore,
 and rich. There is none too poore, nor too
 rich, nor too olde, nor too yong, but whoso-
 euer hath eare to heare hath learning inough
 to be a hearer. The wisest, and the learned
 men in matters of this worlde, haue not al-
 waies prooued the readiest to set forth the
 glory of God; for who resisted *Moses* and *A-*
ron? not the people, but the king & the chief
 of Egypt. Who stoode against *Elias*, but the
 priests of *Baal*? who stoned the prophets, but
 the wisest in *Israell*? who crucified Christ, but
 the Scribes and Pharisees, not the common
 people? wherein wee may see that fulfilled
 which the apostle alleadged out of the pro-
 phet, speaking in the person of God, *I will* 1. Cor. 1. 19.
destroy the wisdom of the wise, and wil cast a-
way the vnderstanding of the prudent; where is
 the wise? where is the scribe? where is the di-
 sputer of this world? hath not God made the
 wisdom of this world foolishnes? for seeing
 that the world by wisdom knew not God
 in the wisdom of God, it pleased God by

God wooing his Church

the foolishnesse of preaching to saue those that belecue, whether they be poore or rich, learned or vnlearned, that is no matter, so they belecue they shall be saued, by the means of preaching, which by the wisdom of the world is condemned for foolishnesse. And thus we see the Papists condemned of most horrible crueltie and murther, for that they woulde of their charge starue Gods church, by withholding the food of knowledge and vnderstanding from them.

It is further to be obserued, that those pastors are promised of the Lord to come as a gift, both to shew how vnworthy wee are of such a blessing, as also to teach vs how thankfully we should receiue it at the hands of the Lord that is the giuer. *I wil giue you pastors, &c.* as if he should say; when you haue them you must not take them as due vnto you for your deseruings (for you deserue no good thing of me) but I will freely bestowe them vpon my church. Amongst temporal benefites there is none like a good wife: and amongst spiritual benefites there is none like a good pastor: And both are sent from God, to those that feare him with this promise vpon them, *donum Dei*, the gift of God; that if a man should aske, Who giueth this woman to be married to this man? the Lord doth reach his hand as is were from heauen, saying, that

The third Sermon.

do I; so if any man aske, who gaue this pa-
 stour to this congregation? and other such
 to the rest of his church; the Lord doth an-
 swere from heauen and saith, that do I: he
 is my gift. And to those that turne vnto me,
 I will giue pastours according to my heart;
for house and riches are the inheritance of the
fathers, saith Salomon, but a prudent wife com-
meth of the Lord Pr. 19 14. So a good pastor
 comes not as house and land, by inheritance,
 but as a good wife comes, and that is of the
 Lord. Such pastours and teachers are sent as
 speciall loue tokens to the godly, whereby
 they may knowe how the Lorde doth loue
 them. But ignorant ministers, and Non-re-
 sidents, and time-seruers, & idoll shepherds,
 and such like are sent of God to the wicked,
 as *Saul* was giuen to Israell in his wrath to
 plague them withal, and to strengthen them
 in their sinnes, and so to seale vp their con-
 demnation, as *Salomon* saith of a harlot; *The*
lippest of a strange woman are as a deep pit and
be with whom the Lord is angrie shall fall in-
to the same; so may it be saide of wicked pa-
 stors and blinde guides, they and their peo-
 ple goe together into the ditch, and they
 whome the Lord is angrie with, shal be pla-
 gued with such. The Apostle *Paul* saith,
 that Christ ascending vp on high gaue gifts
 vnto men, some to be apostles, some to be

Proverb. 22

God wooing his Church

pastours and doctors, &c. and those he gaue to his church, for the gathering together his saints, to teach vs that they are not sent of God like marchandise for our money (as *Simen Magnus* thought of the gifts of the holie-ghost) but they are sent as gifts, and are to be receiued as the gifts of the Lord. The only way to obtaine such gifts, is by prayer, *The haruest is great* (saith Christ) *and the labourers are few*, praye therefore to the Lorde of the haruest, and he shall send forth labourers, to shew that God will haue his gifts drawn from him by prayer, that is, he will be knowen and acknowledged to be the giuer of them, as men will say, if hee had asked it of me, I would haue giuen it him; so doth the Lord say; if they had asked such pastors of me, I would haue giuen them such. This therefore is the cause why there are so fewe true labourers in the Lordes haruest, and so many wicked loiterers, because the church in generall, and congregations, and christians in particular, are not earnest enough in prayer vnto God for them; for (as *Esay* saith) *We should not giue the Lorde any rest, but, as it were, wearie him with our prayers, vntill he repaire the decayed places of Zion, and build vp Ierusalem in her perfect beautie, which is the praise of the worlde*. Neither are good pastors gotten, nor bad ones displaced, by rai-

The third Sermon.

ling and libelling against Bishops, and the
gouernours of the church, (as some haue
thought) nor by factious and seditious draw-
ing of multitudes to practise against the
sworde of authoritie, nor by robbing the
church of her children, nor by scismaticall
seperating of our selues from the church, as
hereticall schismatikes doe thinke, nor by
withdrawing of their liuings as couetous
worldlings imagin, but by humble suing to
God with prayer and supplications, for so
are his gifts obtained; so that if men woulde
leauetheir scurrilous libelling, and their vn-
seemely railing, and their vaine talking, and
their scismaticall seperating, and their sedi-
tious banding, and their cruell dealing, and
now another while trie the Lord by turning
vnto him, as here he requireth vs, and plie
him with our humble prayers, as Christ hath
commaunded vs, there is no doubt, but it
would goe better with the poore church of
Christ then it doth; for if we do that which
is required of vs, most certainly the Lorde
will performe that which hee hath promi-
sed. Nowe where the Lord hath bestowed
such pastors, and planted the meanes of sal-
uation, there is much (no doubt) required
again. Two things doth the Lord expect
and looke for at their hands which haue re-
ceiued such gifts of the Lorde; namely, loue

What is requir
of them that
haue good pa-
stours.

God wooing his Church

and obedience: for loue requires loue againe
 and seeing these gifts are sent frō the Lord as
 special tokens of his loue & fauor toward vs,
 his maiestie lookes for great loue again of vs
 towards the gift for his sake that gaue it, &
 towards the giuer for his own goodnes sake,
 which onely moued him to giue the gift. And
 sith he giueth them to feede vs with know-
 ledge & vnderstanding, he laboreth that we
 should grow and thriue thereby, that is, to be
 the better reformed, both in iudgements &
 also in our maners. But that it may appeare
 the better what loue we owe to the Lord in
 this respect, we ought to consider the great-
 nes, goodnes, & value of the gift, wherby we
 shal al see the great loue and goodnes of him
 that is the giuer. *Euery man is friend vnto him*
that giueth gifts; then euery man should loue
 the Lord, for none giueth so many gifts as he
 doth; yea for the gifts which men giue, the
 Lord is to be loued, because they had neither
 what to giue, nor wil to giue, vntill the Lord
 giue both. Al the gifts of the Lord are either
 bodily or spiritual, tēporal or eternal, general
 or special; some are common to man & beast
 & some are common to good and bad, to the
 reprobate & the elect, as meate, & drinke &
 apparel, appetite and digestion, houses and
 lands, cattel and corne, gold & siluer, health
 and welch, wife & children, beuty & honor,

1 Cor. 13. 6.

The third Sermon.

peace and plenty, learning and wit, wisdom and policy, friends and promotion, and many such like, the least wherof deserueth and requireth that wee shoulde loue and feare the Lord with al our harts, with al our strength: but besides these, the daily giftes which the Lord giueth to man, and to the earth, & the sea, and the heauens, yea the whole world for mans vse they are infinit, that to go about to nūber them, were to measure the sea with a spoon: for which we return nothing but our sins, which are mo then his benefits: yet such is his goodnes that giueth al, & forgiueth al. But amongst al the Lords gifts, there is none comparable to pastors that feed mens soules with knowledge & vnderstanding. When Dauid would set out the greatnes of this gift, he reherceth many works of god shewed in his church, for which he is to be praised; *Praise the Lord, O Ierusalē, praise thy God O Zion, for he hath made the bars of thy gates strong. & hath blessed thy children within thee, he setteth peace in thy borders, & satisfieth thee with the flour of wheat.* When he considereth the benefit of Gods word, he saith, *He sheweth his word vnto Iacob, his statutes and iudgements vnto Israel: he hath not dealt so with enery nation; to shew that the word of God is a speciall blessing, and not to be reckoned amongst such things as are common to all nations of the world.*

Psal. 147. 13, 14

18

19

20

God wooing his Church

When the Apostle saint Paul would set out the greatnesse of this gift, he saith, that *the grace of God which bringeth saluation hath appeared*, meaning the gospel, to shew that men cannot be saued without it; so great, so good, so excellent, and so necessarie it is. All other blessings are of the grace of God; there is an enriching grace, a healthy grace, and a wealthy grace, and a healing grace, &c. But this is called the sauing grace of GOD. David preferreth it before his kingdome, because it did comfort him in his affliction; *if thy word* (saith he) *had not beene my comfort in my affliction, I had perished*, to shew that the word of God is better then a kingdome. This may make the children of God the more to loue such messengers, as bring such tidings of peace, and to feare such a God, as giueth such gifts vnto men; but as for the wicked whose eies the god of this worlde, that is, Sathan, hath blinded, to them it is but as a tale of a foolish thing, for they are like the swine, which finde more fauour in the mire, then in sweet perfumes; or like the dunghil cocke, that had rather find a graine of corne, then a precious stone. If sweete floures be giuen to him that hath his fences, they will smell sweete, but a dead man feelles no sweetnesse in them, though they be put to his nose; so the spirituall and regenerate

The third Sermon.

man shall feele the sweetnes and goodnes of this gift, but the carnall man, in whome is not the life of the spirite, shall neuer make any account of it. Againe, the faithfull doe not onely loue the giuer for his gift, but also maketh much of the gift, for the giuers sake; as men will say of their friends giftes or tokens, I will not part withall, I wil keep it full daintily (though they haue no vse for it) for his sake that bestowed it on me: much more doe the faithfull reuerence the ministers of Christ, and their pastours which labour amongst them in word and doctrine, and are ouer them in the Lord; they make much of them, yea they haue them in singular account for their workes sake, and keepe them very carefully, both because the Lord gaue them, and they haue a maruelous comfortable and heavenly vse of them to eternall saluation. Whereas the wicked who neuer knew the worth or want of good Pastours, nor the necessitie of knowledge and vnderstanding, doe they take them to be sent of God as tokens of his loue, or as the onely meanes of saluation, or doe they feare the Lord euer the more for such gifts? or do they loue and reuerence the gifts for the giuers sake? or doe they account of them for their sake? No, no such matter, they knowe not what these things mean, they take them

God wooing his Church

Lug. 21, 30.

rather for their enemies, as *Achab* did *Elijah* who said, hast thou found me O my enemy? they take them as men sent of the Lorde, or rather come out from the deuill to plague them, and to trouble them, as *Herod* and *Ierusalem* thought of Christ: and after that rate doe they vse them, with all reproches and mockes that can be deuised; with al disdain, with all manner of iniuries and slanders, and thus doe the wicked rewarde their pastours which feede them, which they woulde not doe, if they did take them as the gifts of God: but al this ought not to discourage pastours and preachers of the worde, because base persons doe basely account of them, but rather confirme them in the faithfull execution of their office; taking the hatred of the worlde as a sure token of their ministers effectuell working, and let them learne to play the parte of a nurse with their people, who hath manie a foule hande with the childe before shee can bring it to anie perfection. And let them bee content to become like torches, which burne out themselves while they giue light vnto others, not feareing the faces of men because the Lorde is a brasen wall betweene them and their aduersaries, and though they bee ill rewarded of the worlde, yet let them bee glad, for as much as they looke for their re-

The third Sermon.

ward from the lord who hath set the aworke.

I wil giue.] The last thing we haue to obserue here, is, that the Lord doth not onely say you shall haue pastors, but *I will giue you pastours according to my heart*: if his people will repent, hee will performe that which is promised & none other for him; this is greatly for the confirmatiō of the churches faith, when the lord himself doth promise a thing, & vndertake the performance of it himselfe. If a mā had made such a promise the performance remaineth doubtful, because he wanteth power, or skil, or constancie, his minde may alter, or meanes may faile, or hee may bee crossed with some higher power; but with the Lorde is no such thing, for he hath both power and skil, and is alwaies the same and changeth not, neither is there any power aboue him to crosse his maiestie. If an angeli from heauen had made such a promise, yet the performance is doubtful, because he is but a creature, & is subiect to the checke, & controlement of the Lord; but if god say he wil, it shalbe, as the Centurion said, *Lorde doe but speak the word & my seruant shalbe whole*; when the power & wil of god do meete, then there wants nothing to let the matter, but our sins. *Lord if thou wilt* (saith the leaper) *thou canst make me cleane.* *I will* (saith Christ) *be thou cleane, and immediatly the leprosie was cleansed.*

Luke. 7. 7

God wooing his Church

But this people were in captiuitie, & their
 enemies had dominion over them: how wil
 the Lord restore them? very wel; for the lord
 is able to do it either by force of angels, as he
 deliuered *Peter* out of prison, or by men, or
 by other creatures, as he delt with *Pharao*, or
 by turning their eninies hearts, as he turned
Saules heart, when he followed *Dauid* to kil
 him, according to the saying of *Salomon*.
When a mans waies please the Lorde, hee will
cause his foes to become his friends, or without
 meanes, onely by that worde, whereby hee
 made heauen and earth and all the worlde,
 when matter was wanting. Hereof we haue
 many exatuples: God said he woulde make
Israel a mightie people, could *Pharao* pre-
 uent it? no, though hee said, *Come and let vs*
worke wisely with them, lest they multiply &c.
 God said *Dauid* should be king, could *Saule*
 preuent it? no, though he said, *I wil giue him*
my eldest daughter vppon condition that he
bring mee a hundred foreskins of the Philis-
stines, thinking by this pollicy to make a rid-
dance of him. God said *Elizabeth* shal raigne,
 could any defeat her? no, though first they
 sifted her for treason, as conspiring with
Wiat, and then *Gardiner* the wolfe cried stil,
Stub vpps the roote, stub vp the roote: then
 how many waies haue beene deuised since
 to subuert her by papists, and traitours, and

The third Sermon.

Saties, and the vnholly leagues, and all with
 the deuill himselfe, hauing sworn & vowed
 death; yet she raigneth, thanked be God,
 and long may she raigne O Lord we beseech
 thee for thy mercies sake, in despite of all
 thy enemies: here we may see that verified
 that is in the Prouerbs, *There is no counsaile,* Pro. 21. 30
nor wisdom, nor strength, against the Lord.
 And in another place he saith, *Many deuises* Pro. 19. 21
are in a mans heart, but the counsell of the Lord
shall stand. If any thing hinder good things
 from vs, it is our sinne, but no deuise of man
 or deuill, they shall doe no more then the
 worde hath appointed. Our finnes are the
 chiefe cause, and the wicked are instrument
 all causes, and vsed by the Lord like *Ashur,*
 who was called the staffe of the Lord) to
 scourge his church withall. And therefore
 many take a wrong course to haue the church
 and estate bettered, they rise out vpon the
 king, and the state, and the Bishops, and pa-
 rons, and the dumbe ministers (I speake not
 now in defence of any mans fault or corrup-
 tion) but their owne household are vnrefo-
 rmed, they and their families are ignorant and
 profane, they abuse the good gifts of god al-
 ready bestowed, and yet they find fault they
 haue no more, like children that call their
 fathers to the dogges and then crie for more:
 they cry, so long as such and such beare sway

God wooing his Church

In the church, neuer a good minister shal be long at rest, and I know not what, neuer looking what hurt their rashnes and preposterous blind zeale doth procure: but they are much deceiued, for let those that call vpon the name of God departe from euill, and turne vnto the Lorde, and then looke what his maiestie hath promised, it shall surely be performed, though the time be prolonged for the exercise of our faith, & patiēce. It is sufficiēt for vs, if the Lord saith he wil do it, though he do not tell vs when, and howe he will do it, hee hath wayes enow to bring his counsel to passe. With this [*I wil*] or promise of God let vs learne to arme our selues against all temptations, all feares, all doubts, and all lets whatsoeuer, let men take heede how they enterprise any thing against the will of God, what meanes soeuer they haue to effect their purpose, for if they say, they will, and the Lord say, hee wil not, or if they say, it shal not be, and the Lord saith, it shal be, all their murmuring & banding and consulting, and practising will be in vaine; *Seraphim* said he would come against Ierusalem with a mightie host, and make them to eat their owne dunge and drinke their owne pisse, but the Lord said he should not shoot an arrow into Ierusalem, and it came to passe as the Lord said. *Ezechiel* said hee would kill

*Isa. 36. 12. and
47-33.*

The third Sermon.

brother *Iacob*, but he did not, the Iewes vowed neither to eate nor drinke till they hadde killed *Paule*, but if they had kept their vowe they had starued. *Herod* thought to haue killed Christ, but hee could not, and many others haue purposed many other things, but the Lord hath disposed of them according to his own wil and pleasure; and all to shewe how truly *Iob* spake when he said, *The hand of man is not able to accomplish the deuise of his heart.* As this is a singular consolation at all times, so now in this hard time of dearth and scarcitie, the Lord doth promise vppon the true repentance of his people, to blesse the earth, with plentie, & to satise the poore with bread, let the wretched cornmongers, and couetous caterpillers say, the price shall not fall, the Lord that hath said the word wil do it mauer their beards, and cause them to fall too, with shame inough if they repent not: let no man say as the noble man of *Samaria* said, *Though the Lord should open the windows of heauen and raine downe wheate, &c.* I will not beleue the words of the prophet, lest he see it, but enioy it, not as hee did, that was troden downe in the gates of the cittie. And to conclude, seeing as we are readie to take a mans word for any thing, if hee be an honest man, and of any credit or ability, and think our selues safe, if the prince, or a mea-

Gen. 27. 33

A. 2. 2. 1. 1. 1. 1

2. King. 7. 2. 1

God wooing his Church:

ner person say; I will giue thee this or that
 how much more ought we to take the Lords
 word for any thing that he promiseth, which
 is all sufficient and faithfull; yea if wee do
 doubt of the matter when he saith, I will,
 presume when hee saith, I wil not, wee offer
 his maiestie that iniurie, which we our selues
 would hardly let go vnreueged at any
 mans hand, if it lay in our power
 to reuenge the
 same.

F I N I S.

